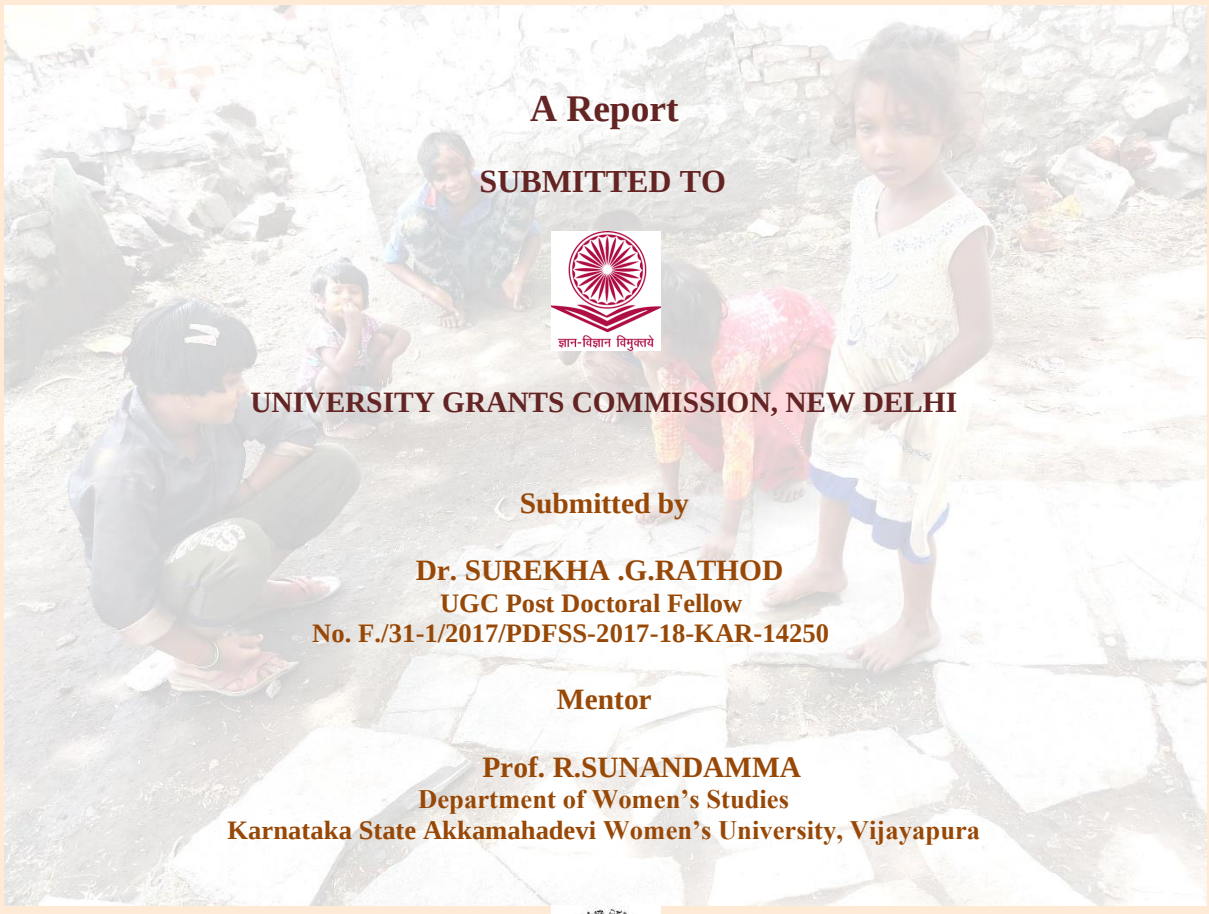
A STUDY ON THE STATUS OF WOMEN OF THE 'HARASHIKARI' TRIBE

POST DOCTORAL RESEARCH

IN

WOMEN'S STUDIES

(Scheme of the Post Doctoral Fellowship for SCs/STs)



A Report

SUBMITTED TO

UNIVERSITY GRANTS COMMISSION, NEW DELHI

Submitted by

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No. F./31-1/2017/PDFSS-2017-18-KAR-14250

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DEPARTMENT OF WOMEN'S STUDIES

KARNATAKA STATE AKKAMAHADEVI WOMEN'S UNIVERSITY, VIJAYAPURA

2022

CERTIFICATE

I certify that the report entitled *"A STUDY ON THE STATUS OF WOMEN OF THE 'HARASHIKARI' TRIBE"* submitted by Dr. Surekha G. Rathod in partial fulfilment of the requirement for successful completion of PDF in Women's Studies, Karnataka State Akkamahadevi Women's University, Vijayapura is her original work carried out under my guidance.

I further certify that this report or any part of it has not been submitted for any degree or diploma, ect. of the Karnataka State Akkamahadevi Women's University or any other Universities in India or abroad

Place: Vijayapur

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This is to certify that four publications in the form of articles on the research topic have been published in national and international reputed journals and conference proceedings.

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Declaration

I hereby declare that this report entitled *"A STUDY ON THE STATUS OF WOMEN OF THE 'HARASHIKARI' TRIBE"* submitted to University Grants Commission, New Delhi, as partial fulfilment of the requirement for successful completion of PDF in Women's Studies, is the result of the original work carried out by me in the department of Women's Studies, under the guidance of Prof. R. SUNANDAMMA, Professor, Department of Women's Studies, Karnataka State Akkamahadevi Women's University, Vijayapura.

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19th June, 2017

No. F./31-1/2017/PDFSS-2017-18-KAR-14250

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Yours faithfully,

Siwach

(Dr. Sunita Siwach)
Joint Secretary

Copy to: The Registrar/Principal/Director, (Karnataka State Women University)

Yours faithfully,

(Dr. Sunita Siwach)
Joint Secretary

Print Exit

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The Objectives, Scope, Significance, Methodology, Review of literature

1.1 Introduction

1.2 Objectives of the study

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UNIT: ONE

The Objectives, Scope, Significance, Methodology, Review of literature

1.1 Introduction

In India there are many religions, castes and tribal communities. Such communities have been studied by many scholars since ancient times. But some tribal communities have been neglected without any study. Recently the government appears to be doing the study and research work of the neglected communities. "Recently, the communities in India have been experiencing social mobility in the form of movements for the sake of their identity. Some communities are searching for a new identity, while others are embroiled in a crisis of identity. Socially vulnerable communities have become marginalized groups. Communities that have become such marginalized groups are found to be in a state of dilemma, unable to preserve the heritage and original culture of the society, and yet not fully embrace the culture of modern society. The Haranshikari community also not excluded from these circumstances. One can see that this community also is embroiled in the crisis of identity**.**

Every ethnic group in the world has its own personal background, culture, and own way of life. Traditionally, have come up with their own costumes, language, customs, ideas, behaviour, birth-death rituals, culture and so on. Similarly, the Haranashikari community has also maintained its own cultural practices. The Haranashikari community is found in all over India. They are recognized by many backgrounds based on their regional differences and their occupations. They are found mostly in Gujarat, Madhya Pradesh, Maharashtra, Andhra Pradesh and Karnataka. They are identified as Neera Shikari, Bagri, Bawari, Wagri, Fansa Pardis, Pans Pardi, Vagh Pardi, Raja Pardi, Pal Pardi, Langoti Pardi, Chitawa Pardi, Telavachenaya Pardi, Chigari Betegar, Adavi Chincher, Haranashikari and so on.

"In Bastar district of Madhya Pradesh, the pardis are called Nahar. In many places of Madhya Pradesh, "Bahelleya and Chittapardi tribes" are living.

"Those who live in Dhule and Jalgaon districts of Maharashtra are called Pansepardis and Langoti Pardis. The word Panse pardi is derived from the word 'Parad'. Parad means hunting. Panse means to hang or giving fansi. Panse Pardi is the name given to the hunters who use to give fansi or gallows to the animal of their hunt."

“In Andhra Pradesh the Pardis are known as Pal or Langoti Pardis and Chitewale Panse Pardis. Pal or Langoti Pardis are nomads and langotidharis. Chitewale, Chitawala or Pansi Pardis are leopard hunters.

In Hyderabad "Pal or Langoti and Chitewale or Pansi Pardi are included in Pardis."

Another part of this tribe is "the Telavachanaya Pardi. These people are called as Telavachanaya, because these are doing the trade of natural mineral oil".

Another type of the tribe is called "Gaya Pardi" and " Panse Pardi". These people use the cows for hunting. They train the cows to hunt the animals. Therefore, they are called “Gaya Pardi”.

“Panses in Karnataka are called as Adavichincher. Because these people are wandering in the forests and similarly, these are called as the Hakki pikkis. These people are called from this name, because the traditional occupation of these people is to hunt the birds. Hakki pikki is a combination of two similar phoenic words in kannada. Hakki means bird. Pikki is its voice, in Kittel dictionary, the explanation is -hakki is derived from hekki means bird.

When we look at the origin of the word 'Haranashikari', the word ‘Haran’ means deer and 'shikari' means 'shoot', means hunter of the deer. They have their own existence. Hereditarily these were originally nomadic traders. Nomads were roaming from one area to another. The main business was trafficking through pets. Their life as businessmen was difficult as they were wandering from one place to another. This courageous community was living an upright life facing the fearful experiences and upholding their religious culture.

The British who came for the trade, invaded the whole India and kept the trade in India completely in their check. The Haranshikaris and the other tribal people were earning their bread by selling the forest products. Their business had been hampered by the Britishers. Perplexed by these circumstances, they began to commit petty crimes in facing poverty and the oppression of outsiders. For this reason, the British Government of India recognized them under the criminal act of 1871. After Independence, in 1952, India repealed the Act, and declared that no ethnic group living in India is declared guilty, and as an effect of declaring that all are equal and independent, was to ignore the stigma

attached to this community. But they are still ignorant and living in poverty. They are still uneducated and living in poverty also. They are doing mercenary work for their lively hood and some people are working in preparing country liquor.

This community belongs to the Scheduled Tribe. This community does not have a stable place to live from ancient times. Recently, however, the government has given some facilities and built some houses for them to settle on one place. As living below the poverty line, this race lags behind in every field. Still Politically, economically and academically these communities are most backward. In the study of this community, we came to know that the situation of women in this community is very awesome.

When you consider the various epistemologies, you may see that the study of these subjects was made by man orientation only. Neither there is the subject matter for women, nor there is the concern or care for women are visible. Research studies have been published on social issues. Among those are women who are an important part of society, we may see only little generalized understanding. The problems of these tribal women differ from those of the upper class and middle-class women of any society. Therefore, how does the social, economic, educational, political, health, customs, practices and beliefs of the Haranshikari community have impacted on the life of women from the point of view of a feminine view has been discussed in this study.

Here is an example of women's healthcare in this community. The women do not go to hospitals during the childbirth. An additional hut will be built outside the house to give birth. The pregnant woman must do her childbirth herself. Nobody will be with her to help. After the baby is born, she has to cut the umbilical cord with a glass shatter, blade and scissors. She takes care of herself. Apart from this, so many superstitious beliefs are ingrained in them. The impact of these superstitions on women’s health and the social life are discussed in this study. Even today, these people are preparing country liquor. The impact of this preparation keeps them different from the other communities. What will be the impact from this work on women and children? What are the causes for their problems? In this study, attempts have been made to know their problems and to suggest solutions.

1.2 Objectives of the study

There are already many specimen studies on the nomadic and de-notified tribes in Karnataka. There have been few studies also on the Haranshikari communities. They are the legacy studies of the past. But the community has changed a few things about woman of the present generation. These things are discussed in this study. In all of the tribal communities, the Haranashikari tribe is too much backward in terms of development. It does not have gained much progress in social, economic, educational and political matters. The great objective of this study is to discuss all these matters.

1. To know about the historical background of the Haranashikari community.

2. Analyzing the social, economic, political, educational and health conditions of the women

of the Haranashikari community.

3. Understanding the traditions and rituals of the Haranashikari community.

1.3 The significance of the study

Our country includes so many tribes, castes and communities. Some of them are socially, economically, culturally, academically and politically developed. But some communities are too much underdeveloped. Haranashikari community is one of these underdeveloped communities. The existence of this Haranashikari community can be traced in most states of the country. In this way, this community can be identified in major districts of Karnataka. There have been studies of these communities by identifying them by different names such as Hakki pikki, Pardi, Chenchu. But there are very few studies done in the name of Haranashikari. Specially, there have been no studies on women's comprehensive life. The present study, is therefore of great importance in terms of study.

Recently, as the research on communities has become increasingly essential in the current status of women in the community, there is a necessity of research study on the status of woman in the Haranshikari community. The most important factor is the study of caste or ethnicity as it is very important in caste system in Indian society. The study of the status of women in the current Haranashikari community is significant in this context, from a woman's perspective that sheds light on many aspects as social, economic, political, educational, health, and cultural.

This current study will discuss on-the social, economic, educational, political and health-related problems faced by women, the reasons for those problems, the ways in which does patriarchy affecting on woman's life. What is the role of the family in woman's health? What are the reasons for the rituals celebrated at birth and death? What are the reasons for assuming woman impure during menstruation and childbirth? As the study has many more questions like these, becomes important.

1.4 Scope of the study

North Karnataka is selected as the study area. In the districts of North Karnataka-Bagalkot, Bellary, Bidar, Bijapur, Dharwad, Gadag, Gulbarga and Koppal -the people Haranshikari community are found. But these people are recognized them by different names as area-wise. As "in Bidar and Gulbarga districts, they are called as Pardi. In Bellary district, Pardi and Hakkipikki. In Bijapur, Bagalkot and Gadag districts, they are also known as Haranshikari, Betegars, Chikarikars. In Andhra Pradesh, these people are known as Pardan, Nirshikari and Pitalolu. In the states of Gujarat and Rajasthan, called as Vagri. As the people from Bijapur, Bagalkot and Gadag districtsare identified as Harashanikari, only these districts are covered for the study. According to a study by Nomadic Communities, as the study of Nomadic Communities Study Summation of 2007, there are totally 730 Haranshikari families in Bijapur, Bagalkot and Gadag districts.(The information recorded in the earlier text is not available as there is no separate demographic information available for this Haranshikari group. So, we used the information of Pardis). It is estimated that it might be twice at present. As the title of the study is that of **the Status of Haranshikari Tribal Women**, a total of one hundred households from each district were included with a grand total of three hundred households selected intentionally for the study. To know the social, economic, educational, political and health status of the women of this Haranshikari community, this study selected from the age group of 15-50 with a total of 300.

1.5 Research Methodology

We may see that there is a kind of negligence in our society about the many problems of women. No attempt has been made to question the social order, because there is a politics in the issues of women. In such a situation, it is today's urgency to know about the politics in the issues of women and to develop a vision that focuses on women.

There is no "universal definition" or "universal direction or methodology" for the feminist research or hypothesis of the scientists. However, it is said that the feminist research is to create knowledge about women and gender. Here women's issues, fears or worries and beliefs form the framework of the research process. Feminist research differs from traditional research. Here the questions of women will be raised. The day-to-day life experiences of women are collected and analyzed. Topics and questions of traditional research were questions that create the knowledge that men need as they interact. Started with the standpoint of women, this research aims not only to create the knowledge, but also is at the goal of social change for gender equality and empowerment of women".

Maria Miss (1983) on Feminist Research says, "Feminist research is not only the research on women, but also on the change in their gender-based society. In addition to this research, action is also necessary to eliminate inequality. Research and actions cannot be separated. Thus, feminist research is a study of women by women. It creates knowledge, in keeping with the existence of gender that applies to men and women, regardless of gender."

Sandra Harding, in her Interview with feminist Research, questions, "Is there any expert feminist research method? If so, how does it differ from traditional research methods?" Although there is no such peculiar methodology, there is a need to revise the current methods and make them suitable for studying women's subjects. Rinherch (1992) claims that the feminist research is a tour or an excavation of ancient material. Here we have to use strategies or techniques that are appropriate to the queries or objectives and circumstances of the research. We must know that unlike sociological methods, the methods here are not pre-determined. So, this study has adopted the feminist research methods. There will be opportunities to use the methods according to the requirements. The present study, therefore, adopts feminist research methods. Preliminary data are needed to study the women of the Haranshikari community. To collect these information, Observation, Interview schedule, Case Study Method, Action Research methodology are adopted. In addition, secondary information is used as supplementary.

Interview schedule

The interview scheduleis adapted for women in Haranshikari community who are illiterate, to know their social, financial, educational, political, cultural and health related status, speak directly with them. An interview schedule is adopted to know the actual situation and their problems.

Observation

An Observation of the cultural practices and traditions of these Haranshikari women has been adopted to obtain information about their lifestyles.

Case Study

Case studies have identified some special women for a comprehensive description of the personal, social, economic, educational, political and health conditions. The cases studied are presented in chapters in detail and briefly, the subject wise respectively.

Action Research Method

Awareness for women, health hygiene and education has been created during the study. The children of Haranshikari were taught for three years. Two women have been trained by Covid Crash of Skills Training by the Skill Training center. Action Research Methodology has been utilized in this way.

Secondary source information has also been collected for the study from Information from books, dictionaries, encyclopaedias, magazines, newspapers, departmental reports and Internet.

1.6 Organization of the thesis

The present essay has a total of seven chapters. Importantly these seven chapters cover the materials as follow:

Chapter One: Preface, Purpose, Scope, Significance, Importance, Nature of Study and Literature Survey presented in this chapter.

Chapter Two: This chapter deals with the information of the concepts of the words as tribal, nomadic and de-notified, as well as which category they belong to. A brief account of how large the tribal population is in the Union territories and the states of India is given. According to the 2001- Census of India, Karnataka provides an overview of the population of Scheduled Caste and Scheduled Tribes and sex ratio and includes the mythological and historical background of the Haranshikari community.

Chapter Three: This chapter deals with the social life of the women of the Haranshikari community. Family, marriage, divorce, marriages and inter caste marriages

and inter religion marriages are analyzed by presenting a few significant cases with comprehensive descriptions of marriage.

Chapter Four: This chapter is about the role of women in the community in the practice of culture. It contains a comprehensive data analysis of the role of women in worship of God, rituals in marriage ceremonies, menstruation, baby shower, birth, naming ceremonies and rituals in the death sequences.

Chapter Five: A depiction of the educational and economic life of Haranshikari women is presented in this chapter. Tribal education level is discussed with a view of literacy and tribal literacy of India and Karnataka. In addition, the reasons why these Haranshikari women and children are deprived of education are analysed. The data are analysed in this chapter, as well as giving some case on issues such as work of women, income from the work and family management.

Chapter Six: This chapter deals with the health and political life of women in the Haranshikari community. Here are some of the health issues women face from menstrual cycle, childbirth, infant death, uterus problems and health issues from chewing gutka and also there is an analysation of their political participation.

Chapter Seven: This chapter sheds light on the findings, suggestions, and future possibilities of the out-turns of the research. In the appendix at the end are the reference books for the study and photographs of the Haranshikari community.

1.7Review of literature

The Haranshikari community is known by many different names as region-wise. For example: Hakki-pikki, Pardhi, Haranshikari. Edgar Thurston studied the base communities of Karnataka in the early twentieth century. But no serious studies have been recognised on the Haranshikari community which belongs to the de-notified tribe. Though there have been few slight studies, it has not gained wide spread.

1. Laurence D'Souza S. G. has written briefly about the life style, religion, economic status, education, health and culture of the Haranshikari community in his book '*Haranshikaris*'. Like-wise, the author mainly identifies the Haranshikari and Hakkipikki as separate communities. The rituals in these two communities are distinguished through29 segments.

2. Dr. Lakki Prithvirajand Shikari Ramuhave written *"Alemari samudayagala adhyayana male-Pardhi"* (A study of the Nomadic Communities-Pardhi), These authors gave the background of the Nomadic Pardi community. In the census issues of nomadic communities, they have noticed immense injustice. The nomadic communities still have not getting a specific shelter. Analyzing the fact that there are many nomadic families still wandering hither tither for their livelihood.

The authors identify the Pardi tribe as Pardi, Raja Pardi, Vagri Pardi, Takanakari, Haranashikari, Chighari betegars, Neerashikari, Pashechari and Adavichincher. They also discuss the origin of the pardis, their- population, the economic status, the manners, rituals and customs.

3.***'Sankula'***(the open report excerpts of the Backward Classes Commission)-This book is written by Dr S Dwarkanath. In this book he has published theopen report excerpts of the Backward Classes Commission which was handed over to the Government. In this, he wrote a brief article on the Haranashikari community. The objectives of the study, the aspects of the occupation of the clan, the nature of their profession and solutions are indicated.

"The Commission has made some suggestions and recommendations in the interest of the backward in the most difficult and suffocating environment. Report on Reservation of Backward Classes in Cooperative Sector, Report on Revision of Cooperative Act, Recommendations on Creating Secretariat for Backward Classes; Recommendations on placement of children of Hijada, Kothi, Haranshikari and the sexual minorities like children of sex workers, the HIV positive children to include in the backward class to alleviate the deficiency of nutritious food. But so far, no government recommendations have been implemented"-Dr. Dvarkanath claims.

It also recommends offering special package codes to the most fragile underprivileged communities in terms of the number likeKanjar bat, Kodagu Kapals, Pinjara, Darwesa, chapparaband, SnakeCharmer, haranashikari, Karadi khalandar. This book contains many other facts.

4. Shashikala Rathod has submitted a short essay titled *"Haranshikari samudayada mahileyara samajika baduku* (Social Life of Women in the Haranashikari Community)" for Kannada University for her M. Phil. Study. This essay summarizes the social, economic, religious, political and cultural shifts of Haranshikari women.

5. Kumuda B Sushilappa, who has written the book *'Alemari samudayagala adhyayana male-Hakkipikki'* on the study of nomadic communities, has identified in her book, the Hakkipikki's background, Harinshikari and Hakkipikkis are different communities, and said that there will be no marital relationship between the two communities. She identified also that their rituals about Gods and their thoughts also are different from each other.

6. In the book *Budakattu kulakasabugalu* (Tribal Clans), Dr. K. M. Maitri discussed on the origins, employment, economy, organization, issues or problems of 49 various tribes of Karnataka. In this book, he wrote an article titled '*Pardi, Adavichinchera'*. In his article, he says that Pardi and Adavichinchera are the same, they spread all over India and he also gave a brief glimpse of their dwelling and population.

7. Gangadhar Daivajna wrote *Budakattu samaja* (Tribal society), budakatu adhyayana Male-8 (A Summation of Tribal Study -8), *Huttu -savina Naduve* (Between theBirth and Death). In this summation, he says, "While we say that tribal communities are changing at a rapid pace to the modernity, what is changing and how are the tribes changing, what are the main reasons for the change, how much has changed? You must have to know that by this change what are the impacts you observe on the social, economic, cultural, educational and political policies of those communities." He has also analysed the beliefs and practices of the community. He also says that the myths in each of these communities form the respective community at every level and mythology supports the traditions of beliefs and the ritual thoughts. In his opinion, as long as the myths are alive in the tribal communities, the organization of their society or tribe and the unity of the people of the community or society of the tribal peoplewill continue.

8.*Karnataka Rajya Kosha: 4; Jana Samudaya samputa*(People's Community Volume)is edited by H. D. Prashanta. Theeditor writes briefly about from where the migrants came and how they are identified in Karnataka.

9. Under the sub-culture project of the Kannada Sahitya Academy, R. Rajappa Dalawai discusses onthe life style and social system, language and literature, rituals and sports in his book- *Hakkipikkiyara sanskruti* (The culture of Hakkipikki).

10. *Budakattu Adhyayana Malike*(A Summation of Tribal Study)is edited by Dr. K.M. Maitri and Dr. Cheluvaraju.The study discusses the problems of tribal communities and Soligaruof Karnataka.

11. Suprabha is the author of *Bharatada Budakattugalu* (Tribes of India). She says in her book- "Tribes play an important role in the cultural history of India. Tribes are playing an important role in the history of India and are also the true resident of India. The tribes are scattered in different parts of India and also have a significant number in the Indian population. The traditions and cultures of these tribes differ, helping to distinguish them from one tribe to another. These tribes deployed about 15% of the total land of India. They mainly live in panoramic Indian terrains, including plains, forests, hills and inaccessible areas with different environmental and geographical climates. This book briefly describes the culture, rituals, lifestyles, festivals and instruments of the tribes of India, which are full of speciality. She has provided a brief information on tribes such as Adi, Gallong, Abor, Hill Miri, Memba, Mishmi, Khamti, Jarawas, Nicobaris, Onges, Bagri, Banjara, Asur, Bodo, Haram etc.

12. In the book "Note on criminal classes in the Bombay Presidency" the author is giving information about the origin of the Pardis and the Haranshikaris, their identification, and identified as the tribe of criminals, the population of these tribes in all over India, their work, their crimes.

13. K. S. Singh has written about scheduled tribes all over India in his book, "People of India, National Series- Volume 3, The Scheduled Tribes- Here is a brief description of the people of the scheduled tribes who scattered all over India.

14. Dr. L. Srinivasa has edited the book "*parivartaneya hadiyalli budakattu samajagalu"* (Tribal Societies on the path of Transformation). The book describes the social, economic, cultural, educational life styles of many nomadic and tribal people, also including the rituals, thoughts, language and their knowledge. In an article, he describes about these people's language as follows-"In the language domain, Hakkipikki, Lambani, Pardi, Gujarati, Rajasthani and Hindi also are very nearer to Dungrigarasi. But by the language only, one community can not equate with another community.

15. Tarihalli Hanumanthappa has edited the book *"Manava mattu sanskrutika Pallatagalu" (*Human and Cultural Shifts.) "There is a great transition from primitive to the present-day man. It is not to be forgotten that all the luxuries available today, starting from his meals, are of the result of human evolution. It is a very wonderful change we may notice that the solitary primitive changed as the social being. From the social life, he gained the civilization of life and arise to the highest level today. Identifying the

uncivilised human being in a cultural context is important in this case, recognizing the transitions or displacements in his lifetime."

"The winds of change have completely swept throw the traditions, the rituals of human life. At the city level, crimes are increasing. Such trends are on the rise. This effects a negative impact on society. Cultural shifts, such as the development of urban life in the wake of today's urbanization, have been comprehensively promoted. Here, the cultural shifts of the city as well as the rural life, in the background of the change in the urbanisation are propagated comprehensively.

16. *"Manegelasa mattu horagina kelasa"* (House hold chores and the outside work) is translated from Telugu to Kannada by B. Sujnanamurthy. The question this work raises is that there is an assortment of tasks or division of labour in human society. It may be house hold chores or outside work. On the basis of this division of labour, the poor and the rich, male and female are classified. The difference between male and female is popularly biological, mechanical. This work emphasizes that the root cause of the women's problem is the division of household work to women and outsourcing work to men. Because there is no salary or wages for the household work. It is neither productive nor unproductive. But you may get a salary for work outside. There is a mercenary. That is a sight to behold. But there is no salary, no wages for household work. And along with that, This will not visible to the eyes. At the time of pregnancy and after the delivery, to take care of the children, the grandchildren, and also to take care of the elders of the family like father-in-law, the mother-in-law. This work is entrusted to the women only. It requires lot of patience and care. The work needs to be done from the eye, from the heart and also with love. Everybody feels that the work of the male, is like the breaking the rock and should be a very hard work. But it is more complicated to nurture a cuddle in the cradle. How much should it be paid? This book raises these important questions.

17. Dr. Vithalarao T. Gayakwad's translated work (Marathi Origin)*"Bharatiya stri jivana" (*The Life of an Indian lady), in which the author provides detailed information and analysis on the life of the contemporary women. Explaining the serious complexities of illiteracy and literacy in rural and urban areas, it highlights the need for women to create a social structure beyond economics. A woman who suffers from a variety of serious problems at birth, education, marriage, dowry, employment, atrocities,

violence, adultery, prostitution etc. becoming distracted. The work therefore focuses on the changing perspective of women in society.

18. Wodeyar D. Hegde and N. Annapurneshwari's wrote a book on *"Mahila Adhyayanagalu, Arthika NelegaLu mattu Ayamagalu"* (Women's Studies, Economic Bases and Dimensions), in which they describe the Indian family system and the principles behind women's exploitation, the status of women and the development of women. In this book, the author describes about the endeavour of women's development, the celebration of International Year of Women and the decisions taken at the conferences in Mexico, Copenhagen, Nairobi and Beijing. Prof. Amartya Sen's analysis of the faces of gender inequality thus stated- "Inequality between man and the woman has taken on many different forms. In reality, gender inequality is not a homogeneous factor. But it is a different, repressive and interconnected form of total accumulation." Similarly, Amartya Sen has described the total seven gaps of gender inequality as death inequality, foetal inequality, infrastructure inequality, special opportunity inequality, professional inequality, ownership inequality and family inequality.

20. T. R. Chandrashekhar, in his book *"mahile, aarthikate mattu Abhivruddhi"* (Woman, Economy and Development), analyzing women and the economy, he discusses women's work and the problems women face. The development process in India, Government policies and attitudes for the development and empowerment of women etc. According to the author, social development has been the target of neglect in the age of economic reform, liberalization, privatization and commercialization. The life of the marginalized sections of society has become severe. The Governments and international organizations have shaken the existing system in developing countries, going to empower the marginalized and deprived women. How to empower women without abolishing the discrimination that is present in these sexes? The author is questioning. The beneficiaries who are not receiving the benefits of government programs are called upon to organize themselves and become autonomous partners in the economy. If we call it empowering, it has critically exposed the fact that women can do nothing more than welfare programs.

21. Dr. Simonde Bua's book "The Second Sex" has been translated by H.S. Sreemathi into Kannada. The book consists of 869 pages, which covers the threads of the woman's whole life. In this great work, Bua exposes a detailed analysis of the

misconceptions and realities of women's lives. She has sought to understand the issues that surround women's lives with a wide range of research interests, as well as those used in prestigious epistemologies such as literature, history, biology and philosophy. She is concerned about the possibilities of solutions to these problems.

Moreover, nomadic communities, their settlements and the status of women in those communities have been analysed in detail. "There were no institutional efforts to justify this gender inequality in primitive communities. There were no such systems of property, inheritance, jurisprudence etc. Religion was also neutral. Worship of the sex symbol as an idol, and just because so many communities live in the communal ground, does not mean that women are equally subordinate to all men. It is no longer a problem that unrestricted contacts have ever existed in the human race. But both males and females enjoyed religious, social and economic existence as a part of the same group." In this way, the personality has been analysed on a number of factors.

Dr. Naik has provided important information about the Hakkipikkis in *Karnataka Budakattugala samputa-2*. He has informed about the nature of the culture of this community as well as the rituals. R. S. Man-"Religion and Society in Indian of the Hakkipikki", Lawrence D'Souza S. J. wrote a book named Hakkipikkis- The schedule Tribes. K. S. Singh wrote "People of India" Volume-3 and "Tribal life of India". Anil Kumar Singh wrote "Tribal development and Desi Culture and S. T. Das and K.M. Metri gives some information about the Hakkipikkis of the Karnataka tribes in his book "Tribal Clans- budakattu Kulakasbugalu.

Many works, articles, encyclopaedias, editing texts are useful to us in understanding the nomadic communities, their lives and cultures. The summations of nomadic communities (Alemari samudayagala malikegalu) brought out by the Karnataka Sahitya Akademi and Kannada Book Authority are very useful. Dr. Chalavadi Basavaraj, Shekharsingh's books on 'Sikligara', Prahlad Betgeri's 'Adavachincharasamskruti' (Culture of Adavichinchers)' and Harshakumara Kugwe's "Mang Garudi Works" and in "Sanskruti Mahila Malike-1, 2, 3, 4, 5, 6, 7, 8, the culture of women from all these following communities have been analysed from the author- Mogera Mansar, Billava,Kote Jananga, Pinjar, Kappe Holeyaru, Maleru, Dombidasa, Jalagar, Kanjarbhata, Komatigara, Madiwala, Havyaka, Mukari, Agera, Nekar, Lambani, Halumata, Beda, Gondaliga, Helawa, Bhair, Kadugollaga, Kunchikorava, Gangamata, Sudagadu Sidda, Budabudaki, duragamuragi.

Stories by Mahashweta Devi, Shantanayaka's Malan Novel, Dr. H.G. Boralingaiah's *"Budakattu Daivaradhane"* and *"Siddiyara sanskruti"*and "Adivasi Akhyaana" edited by Prabhakara.

As a whole, there have been numerous articles and research articles on Haranshikaris. But those are limited to a few things only. The lack of studies on women's economic, social, cultural life, educational status and health status is evident from the above literature survey. Therefore, it is necessary and urgent to study the status of women in the Haranshikari community from a women's perspective.

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3. Alemari Samudayagala Adhyayana male, Dr. Lucky Prithviraj, Page-2.

4. Alemari Samudayagala Adhyayana male, Dr. Lucky Prithviraj, page -3

5. Same page

6. Criminal Classes: Bombay Presidency, Page-143 (indianculture.gov.in(download))

7. Criminal Classes: Bombay Presidency, Page-133, (indianculture.gov.in(download))

8. Pardi, Dr. Lucky Prithviraj, H.P, Page -5.

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UNIT: TWO

THE BACKGROUND OF HARANSHIKARI COMMUNITY

2.1. The concept of the word 'Tribal'

2.2: The concept of Nomads

2.3: The Concept of the word 'De-notified'

2.4. The mythical and historical background of the Haranshikari Community

UNIT: TWO

THE BACKGROUND OF HARANSHIKARI COMMUNITY

It is very essential to briefly know the background of the Haranashikari community, the tribe, nomadic tribes and de-notified tribes. Because this chapter is the stepping stone for the subsequent chapters. So, to know about the background of Haranashikari community is in many ways will be helpful in the study of semi nomads, tribal and liberated tribals. Likewise here we are trying to give a brief description of historical and epical stories about the Haranashikari tribes.

2.1. The concept of the word 'Tribal':

As this study incorporates the tribal women, it needs a discussion about the meaning of the concept of 'Tribe'. It is very difficult to describe the meaning of this concept. Because the meaning of this concept varies from person to person. Many research scholars like anthropologists, biologists, sociologists used this word in various meanings.

The word 'budakattu' is used as a synonym for the English word, 'Tribe'. This is derived from the Latin word 'Tribus'. In the districts of Greek and Roman Latiyam the inhabitants were called as tribal people. For the construction of the society the families and the clans of kinship are the basic pillars. In Kannada it is called budakattu. This indicates the group of people which follows their own culture and traditions which are variant from the general tendency. These tribal people are also called adivasis, originals, tribas, forest dwellers and nowadays, they are called scheduled tribes.

"A group of people who are away from the civilized society, keep themselves distant, and lead a variant lifestyle, keeping alive their unique and different culture are called budakattu or the tribe. Leading a life intentionally away from the civilized world, which is very aggressive by nature, living in wild forests, hilly areas, have a different culture, different language, their own traditions, their own Gods and Goddesses, their religious beliefs, their own clothing accessories, songs, plays, dos and don'ts, own type

of reflection, are called uncivilized from the civilized people. “Here every community is having its own cultural face. The scholars must study these qualities keenly.”

The definitions of the word “tribe”:

As per Kittel’s dictionary: The tribe is defined as a family and kinship.

As per R. C. Verma, a tribe has unique social, financial and cultural traditions, living in a particular area, geographically exclusive or ethnic group.

Gillin and Gillin considers Tribe as any collection of pre-literate local groups that occupies a common general territory, speaks a common language and practices a common culture as a tribe.

On the whole, usually, the English word ‘tribe’ is called budakattu in Kannada. A community which is living in the forest or hilly area, living a natural life, uses the natural products for their livelihood, following the rules and the laws of the community, living with the co-ordination of nature is called a Tribe. The people are called tribals.

2.2: The concept of Nomads

The nomads, semi nomads and the de-notified tribes are the people living in the whole nation as Adivasi communities. As these people are not having a definite place to live, they are always wandering for their livelihood. These people do not have a definite village or a lane, even a well-built permanent house also. There are two types of nomads- perpetual and semi nomads. The features also differ.

“These communities hereditarily wandering in the whole nation doing the profession of hunting and taming the forest animals and exhibit, animal husbandry, giving herbal medicine, art exhibition, worship of occult deity, begging. Exhibition of dancing the Bear, monkey, snake charming, exhibition of oxen, nurturing of sheep, goat, poultry, camel, pigs. They also do the character of impersonator, performing *burrakatha, gondhala,* singing devotional songs, *yakshagana, bayalata*, puppet shows, *dombarata,* and exhibition of *Maramma, Kataramma* etc. In this way, these nomad communities are identified.

These nomad communities are usually identified as simple living people. Though they are uneducated, they lead a simple life. Any investment is not necessary for their occupation. They lead a simple life with the easily accessible resources in nature. They have their own language. When these people wander for their occupation from one place to another, they live near some deuced temples, inns or even build some temporary huts near some ponds, trees, near railway stations and slums and stay.

The word '*nomad'* is derived from the Latin word *'nomas'*. In English, it is called as nomad, in Greek as '*nemin',* in Tamil- *pokkan*, in Tulu-*tenduli*, in Telugu-*tirugubotu,* in Maleyalam-*tenti*, in Marathi-*bhatakya*, in Hindi-*sanchari, ghumantu, paradeshi* and in Kannada-*alemari, desh sanchari, paradesi, horaginavaru, uchalya, gypsies, valasegararu, gulekararu, girijanaru, sanyasigalu* etc. As these people are begging, they are called as *picchenkara* in Tamil, *bhikari* in Hindi and *Bhikshuka* in Kannada. The villagers also call them as *gosayi, jangali, jangam, jogi and dasayya.*

As per the Encyclopaedia Britannica, nomadism is also a type of living. Hunting, storage of food, animal husbandry or wandering from one place to another for the purpose of the business, is called as nomadism.

2.3: The Concept of the word 'De-notified':

Behind the use of the word '**De-notified'** tribe, there lies a history of British reign in India. The Britishers came from a different culture, did not know the culture of India. It is not easy to know about Indian culture. Without knowing the culture and the business of the common people, it was not so easy to rule over Indians.

So, the Britishers, having a goal to know the religious culture and thoughts, emphasised on the study of communities like artisans, adivasis, nomads etc. in the 18^{th} and 19^{th} centuries. They did not give any attention to the communities of the mainstream. "If we open the pages about the study of castes and tribes in the history of Company Administration, the pages put more emphasis on only these three communities."

Before the administration of the Company government, almost all the villages of India had many communities, which were exalted to each other and there was a configuration of self-sufficiency in each village. Each community was living a self-sufficient life and doing their business with giving esteem to each other. This was not a

story of an individual village. This was the story of the whole India. But this picture has been changed after the administration of the Company government over India. The company government changed the new agricultural policies and enforced land revenue systems. Due to this act, the new rules and regulations of the company took control over the domestic agriculture and feudal system and the trading and economic system of the villages. The people who had the relationship with the feudal economic system, the artisans, traders, servant categories have to inevitably lose their original jobs. Probably this was the main aim of the Company government. “Being the bridge or gangway within the cities and the villages, the nomad traders were nurturing the local business. The servant category was seriously dependent on the feudal system for the economy. In this situation, due to the rules of the company government laid upon agriculture and business, the nomad Adivasi tribal people who depended on these, had to lose their basic jobs and became destitute. In this way the destitute communities protested the people who grabbed their food and it was natural as well as inevitable also. In this way, all these communities indirectly rejected the administration system of the Company. Subsequently this rejection became an outrage.

The Britishers applied the rules of forests and tried to drive many Adivasi communities from the forests. As per the rule of 1860, the forests became the property of the government. So, all the resources of the forests belonged to the government. In this way they restricted the cattle to graze in the forests. The company government expelled the poor forest dwellers who depended upon the forest products like honey, tubers, glue, firewood, fruits. They used to exchange these products with money for their livelihood. In this way the government restricted the grazing of cattle and the free products of the forest. The Adivasi communities, who were selling the forest products like blueberries, black berries, the leaves which were used for lunch, now became destitute.

The purpose of the British people was to destroy the business of these Adivasi communities. That is why they appointed some people to observe the movements of the Adivasis. Those observers engaged in searching the root of the business of Adivasis. The traveling of Adivasi people from one area to another in the forest had been stopped.

Due to this hostility, the tribal communities became shuddered. If they break the rule, they were treated as offenders and concluded as "notified communities" and they were imposed by laws.

The Britishers hustled them to this type of fatalness. Until they were compelled to commit crimes, they were free to live independently of their own self. Britishers imprisoned such communities in the name of social reform.

Totally speaking, the company government used the notified criminal law as a weapon for taking revenge on those who opposed them. They must have to obey the company rules. The officials of the company government had all the authority to imprison any group or any community, under the Criminal Tribes Act.

In pre-independent India, the British authorities determined the hunters of the forest as criminal tribes for illegal activities of predators, assembled by setting up 52 settlements in India. Among them are '5 Settlements in the State of Karnataka, as Bijapur, Bagalkot, Hubli, Kambar Oni (Jai Bharat Colony) near Dharwad and Gandhinagar in Gadag". In these settlements, the people of these communities were kept and watched out.

After the Adivasi community was found guilty, daily it was mandatory to attend the police station. Once a tribe is arrested, regardless of whether they have committed a crime or not, will be segregated. Once the sentencing of an ordinary offender, sent to prison is over and there is a desire to be released. But under the Criminal Tribes Act, every member of the criminal tribe could not have any of these desires. Their colonies became prisons for them. After the Adivasi community was found guilty, daily it was mandatory to attend the police station. Once a tribe is arrested, regardless of whether they have committed a crime or not, will be segregated. Once the sentencing of an ordinary offender, sent to prison is over and there is a desire to be released. But under the Criminal Tribes Act, every member of the criminal tribe could not have any of these desires. Their colonies were become the prisons for them. Mainly the British, had already introduced many industries, the railway department. They were forcibly exploiting the people of this community in these industries. On this occasion, the Britishers opened schools for their children and training centres for them to work. Each colony has a social welfare officer assigned to look after him. Colonies of these kind of criminal tribes can be found in Gadag, Hubli, Bijapur, Belgaum, Bagalkot in Karnataka as Korama, Gantichore, Bhovi, Pardhi (Haranashikari), Kanjarbhat and Chapparaband communities. A significant court decision came in the wake of the release of tribes. Two of the liberated tribes, Budhan Saber from West Bengal and Pinnaharkal from Maharashtra were arrested and tortured to death. The court decided that these cases are due to the prejudice of criminal tribes.

So, the court has dismissed the police officers. And questioned the government to give reasons for the deaths in the country. The court ordered the government to repeal the Traditional Offender Act. Thus, the indigenous, Adivasi and nomadic tribes of India have been identified as the culprits and are constantly feeding on the trauma and suffering of pain." Even today, these sufferings continue in these communities in new forms.

While explaining how the oppressed communities have been subjected to aggression, how helpless, homeless and stagnant they were, the famous writer Mahashweta Devi recounts the stories of resistance with extra diligence. "The records of intellectuals may have obscured the fact that tribal communities participated in India's war of independence. But it is of course important for Mahashweta Devi that the historical facts of Tilka Vazi uniting the Santhal and Munda tribes in 1857 and harassing the British in the form of Naxal movements. Because, this is not to be ignored that oppressed communities posed oppositions and protests." These oppressed communities lost their true identity due to the obliviousness of history. Without identity, there will be no present-day life. The strength, which will be provided by the search of cultural and traditional identities only have the possibility of conveying legacy and its values. These oppressed communities could not stand up to the voices of those who carried out attacks on them. Standing between these communities, mingling with them, Mahashweta Devi, who was known as Deedee, became the voice of the community and she walloped the system of the civilized society. Mahashweta Devi bravely stated that the right of the forests is for the original inhabitants, but not of the citizens who have come to plunder its wealth. It is not sure that there are no weaknesses in these communities, but the continuous exploitation and oppression made their personalities wrecked. Without paying attention to the hardships of forest life, they are experiencing inferiority under the tyranny of civilized society. According to Mahashweta Devi, their innate qualities such as tolerance, simplicity, innocence and ignorance about the importance of their heritage have robbed them of their fighting spirit.

Thus, the Haranshikari tribesmen also carried on their life with many obstacles from centuries, and have been known to be a criminal tribe. The Haranshikari community also is not excluded from these atrocities. They are being bullied for a reason even today.

Governments and societies did not value the vast knowledge, art and labour of these nomadic and liberated tribes. In the guise of globalization and modernization,

people turned to alternative systems. The oral poetry and dances of the nomads fell off. The fine arts withered away and they became beggars. Social, economic, educational and political status has been the subject of a persecution of life without being exploited. There is a delay as the government and the communities have the lack of will to liberate them. We can observe the loss of heritage knowledge in the society.

In independent India, the nomadic tribes were included by Dr. B. R Ambedkar in the name of de-notified, nomadic, semi-nomadic tribes and Dalit communities in the constitutional list of Scheduled Castes, Scheduled Tribes and Backward Classes.

In 2017, as per the Commission of Bhiku Ramji Idate, the communities of National Redemption, Nomadic and Semi-Nomadic Tribes included the de-notified, nomadic and quasi-tribal communities in the reservation list of Indian Constitution. The list of Scheduled Castes, Scheduled Tribes, Backward Classes and others in various states is as follows:

Table - 1

Sl. Nos	States	S.C	S.T	Backward	Others
1	Andaman & Nicobar	0	0	1	0
2	Andhra Pradeh	4	6	16	0
3	Arunachal Pradesh	0	0	0	0
4	Assam	0	0	0	0
5	Bihar	2	1	0	0
6	Chhattisgarh	2	2	7	0
7	Delhi	18	0	11	0
8	Goa	0	0	0	0
9	Gujarat	0	0	13	0
10	Haryana	7(sub-2 castes Sa.Si, Bedkut & Manish)	0	7(4 Sub-castes Sa.Si, kuchband, Chhattu, Singaivala)	0
11	Himachal Pradesh	-	-	-	-
12	Jammu& Kashmir	0	0	0	0
13	Zarkhand	4	0	1	0
14	Karnataka *	52	8	25	0
15	Kerala	1	0	0	0
16	Madhya Pradesh	14	2	4	0
17	Maharashtra	0	0	0	14(vJ)
18	Manipur	0	0	0	0
19	Meghalaya	0	0	0	0

Sl. Nos	States	S.C	S.T	Backward	Others
20	Mizoram	0	0	0	0
21	Nagaland	0	0	0	0
22	Odisha	7	1	3	0
23	Panjab	8	0	1	0
24	Rajasthan	5	3	5	0
25	Sikkim	0	0	0	0
26	Tamilnadu	0	0	0	68(MBC)
27	Telangan	0	0	36	0
28	Tripura	0	0	0	0
29	Uttarpradesh	19	0	12	0
30	Uttarakhand	13	0	12	0
31	West Bengal	3	4	1	0
32	Chandigarh	1	0	1	0
33	Dadra& Nagara Haveli	0	0	0	0
34	Daman & Diu	0	0	0	0
35	Lakshadweep	0	0	0	0
36	Puducherry	0	0	0	0
	Total	160	27	56	82
Total de-notified Tribes: 425 (INCLUDTNG REPETTTON)					

(The Idat Report of National Redemption, Nomadic and Seminomadic commission, 2017, December.)

India's nomad communities, scheduled caste, scheduled tribes, backward classes and others are included.

Table -2

Sl. No	States	S.C	S.T	Backward	Others
1	Andaman & Nicobar	0	6	0	0
2	AndhraPradesh	15	1	18	0
3	Arunachal Pradesh	1	0	0	0
4	Assam	0	0	0	0
5	Bihar	10	10	2	28 (EBC)
6	Chhattisgarh	10	7	0	0
7	Delhi	12	0	14	0
8	Goa	0	1	1	0
9	Gujarat	7	10	35	0
10	Haryana	16	0	19	0
11	Himachal Pradesh	18	3	20	-
12	Jammu& Kashmir	0	8	6	0
13	Jharkhand	0	32	7	0
14	Karnataka *	52	8	16	0
15	Kerala	9	10	2	0
16	Madhya Pradesh	8	4	19	0
17	Maharashtra	0	0	2	38 (NT)
18	Manipur	0	0	0	0

Sl. No	States	S.C	S.T	Backward	Others
19	Meghalaya	1	1	0	0
20	Mizoram	0	2	0	0
21	Nagaland	0	0	0	0
22	Odisha	18	11	2	0
23	Panjab	9	0	14	0
24	Rajasthan	12	1	5	11(SBC)
25	Sikkim	0	2	3	0
26	Tamil Nadu	4	16	4	36 (MBC AND DNC)
27	Telangana	0	0	36	0
28	Tripura	5	1	8	0
29	Uttara Pradesh	6	4	8	0
30	Uttarakhand	19	0	2	0
31	West Bengal	19	7	6	0
32	Chandigarh	12	0	19	0
33	Dadra& Nagara Haveli	0	2	2	0
34	Daman & Diu	1	1	2	0
35	Lakshadweep	0	0	0	0
36	Puducherry	1	1	10	1 (PVTG)
	Total	265	149	282	114
Total Nomadic Tribes: 810 (INCLUDTNG REPETTTON)					

(The Idat Report of National Redemption, Nomadic and Seminomadic commission, 2017, December.)

(MBC- MOST BACIOVARD CLASS, SBC. SPECIAL BACI (VARD CLASS, DNC- DENOTIFIED COMMUNITIES, NT- NOMADIC TRIBES, EBC. EXIREMELY BACIC/VARD CIASS, PWG- PARTICUIARLY VULNERABLE TRIBAL GROUP)

Semi Nomadic tribes of India including SC, ST, Backward class and others

Table 3

Sl. No.	States	Sch. caste	Sch. tribe	Backward	Others
1	Kerala	0	9	0	0
2	Nagaland	0	1	0	0
3	Rajasthan	0	0	13	0
4	Sikkim	0	11	16	0
	Total	0	11	16	0

Totally, the Semi-nomads groups are 27.(The Idat Report of National Redemption, Nomadic and Semi nomadic commission, 2017, December.)

The nomad communities, scheduled caste, scheduled tribes, backward classes and others are not included in India's various states as per constitution's list of reservation. The states are as follows:

Table 4

Sl. No	States	No. of communities	Numbers
1	Andaman &NIcobar	0	0
2.	Andhra Pradesh	13	15
3.	Arunachal Pradesh	5	0
4.	Assam	1	0
5.	Bihar	13	4
6.	Chhattisgarh	5	0
7.	Delhi	4	0
8.	Goa	0	0
9.	Gujarat	4	0
10.	Haryana	9	26 (21 included 26 subcastes)
11.	Himachal Pradesh	6	0
12.	Jammu & Kashmir	0	3
13.	Jharkhand	4	3
14.	Karnataka *	4	4
15.	Kerala	3	0
16.	Madhya Pradesh	26	6
17.	Maharashtra	4	0
18.	Manipur	0	0
19.	Meghalaya	0	0
20.	Mizoram	0	0
21.	Nagaland	0	0
22.	Odisha	5	0
23.	Panjab	2	7
24.	Rajasthan	13	1
25.	Sikkim	1	0
26.	Tamil Nadu	11	0
27.	Telangana	0	0
28,	Tripura	1	0
29.	Uttara Pradesh	28	11
30.	Uttarakhand	2	6
31.	West Bengal	4	1
32.	Chandigarh	0	0
33.	Dadra & Nagara Haveli	0	0
34.	Daman & Diu	1	0
35.	Lakshadweep	0	
36.	Puducherry	3	
	Total	**172**	**94**

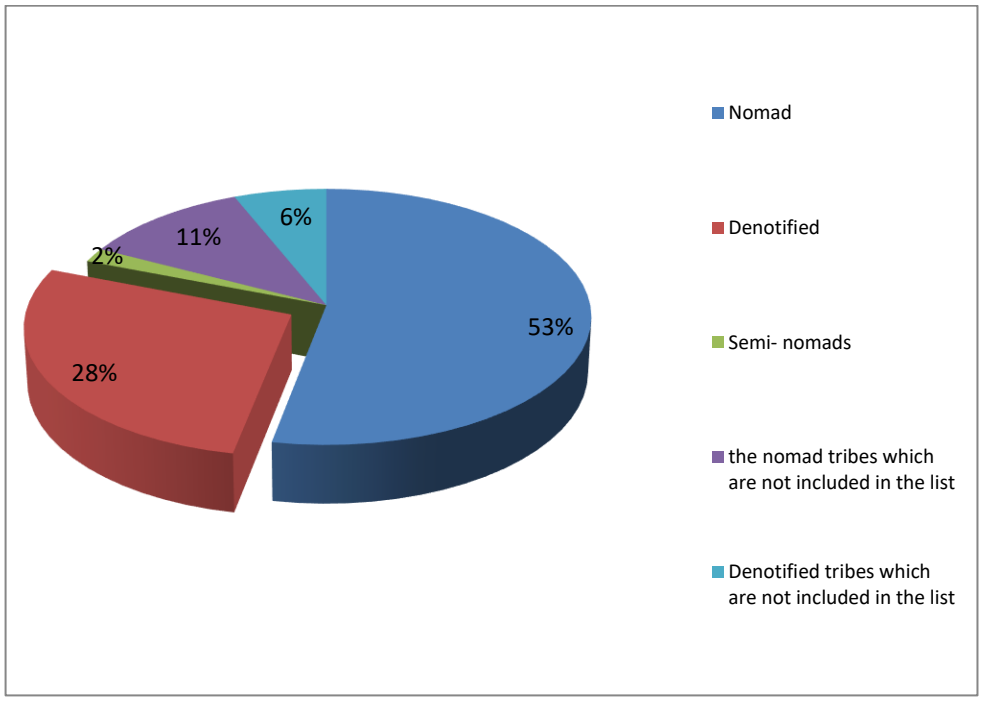
(The Idat Report of National Redemption, Nomadic and Seminomadic commission, 2017, December.)

From the above mentioned Table, we realised that totally 172 nomad communities are not getting any place in any of the reservation category. From Uttar Pradesh-28, from Madhya Pradesh-26 nomad communities are out of the constitutional list. We observe

that in Rajsthan-13, Andhra Pradesh-13, Bihar-13 and Tamil Nadu-11 nomad communities also are not getting any place in the list of the reservation category of the constitution.

In the same way, though the liberated tribes in Haryana are 26, it is very miserable stuff that including 21 sub-castes, so many communities are not getting any position in the reservation list. In Andhra Pradesh-15 and in Uttar Pradesh-11 de-notified tribes, are not getting any place in the constitutional list. And in Sikkim, also 2 semi-nomad tribes did not get any place in any of the list.

Depending upon the abovementioned information, totally In India, de-notified, nomadic, semi-nomadic and the tribes which are not mentioned in any of the lists of constitution are mentioned in this pie chart.



In Karnataka, there are tribes like 56 de-notified nomads and semi nomads. In the subsequent period, these tribes are included in the scheduled caste, scheduled and backward classes in accordance with the Constitution. So far, in the liberated 24 communities, 9 scheduled castes, 2 scheduled tribes and 13 communities are included in the list of backward classes. In 32 de-notified communities, 5 scheduled castes, 3 scheduled tribes and 24 communities are getting placed in backward list. The details are as follows:

De-notified tribes (As per the report of Ayyangar committee report): Scheduled Castes- 1. Adi Dravida 2. Banjara, lambani, lambada, lamaani, sugaali, sukali, sukkali 3. Dom, dombar, paidi, pano. 4. Gantichors, 5. Handijogis. 6. Kepmaris. 7. Korachar. 8. Maal.9. Mang garudi.

Scheduled tribes - 1. Bhills 2.Pardhi, Adavi clinchera, phanse pardhi, haranshikari. And the people who belong to the scheduled class are 1. Byragi, bavani, bava. 2. Beda 3. Bereya 4. Bhyamtya 5. Chara, chhar, character 6. Ghisadi 7. Jyogi, jyoger sanjogi 8. Kanchar bhaat 9. Kanjari, kanjar 10. Masana jyogi 11. Nat 12. Gujar 13. Maravar.

The Renuke report of 2006 and Bhiku Ramji Idate report of 2017, (as per the number of National nomadic and semi nomadic and de-notified tribes: 1. Pardhis 2. Yerkula 3. Kaikadi 4. Berad 5. Talwar 6. Naikamakkalu 7. Naiwadi 8. Bhsmpta Rajput 9. Paradeshi Bhampta 10. Bhampta 11. Takkar 12. Uchila 13. Tudug-wadder 14. Girni-Wadder 15. Dang-Dasar 16. Kamati 17. Karcha 18. Pamlor 19. Javeri 20. Johari 21. Takanakar 22. Chigribetegar 23. Nirshikari 24. Pharechari 25. Sansia 26. Chhara 27. Nat 28. Kanjari 29. Kanjar 30. Beria 31. Chapperband 32. Bandi Waddar 33. Mannu Waddar 34. Kallu Waddar.

Nomad Tribes: 1. Aghori, Karkarmunda 2. Bahurupi 3. Balasanthoshi Joshi 4. Banjara 5. Barda 6. Budga Jangam 7. Bhamta, Takari, Uchillian 8. Bhovi 9. Budbudki, Budbudkala, Devari, Joshi 10. Chenchu 11. Chitodia Vaidu/ Chitodia Lohar 12. -1. Dang-Dasar 2. Chenna-Dasar, Holaya Dasar 13. -1. Dakkal, Dokkalwar 2. Dakkaliga 14. Gamit 15. Ganti Ghores 16. Garoda, Garo 17.Ghadi 18. Giddidki 19. Gondali, Ghondali, Gondaliga, Gondhali, Gondhalli 20. Handi Jogis 21. Hakkipikki 22. Haranshikari, Chigaribetegar, Vaghri, Wagiri 23. Helava, Holeva 24. Holeya Dasari 25. Irani 26. Irular 27. Jatigar 28. Jenu Kuruba 29. Jogi 30. Kattunayakan 31. Kepmaris 32. Khivat/Khiwari 33. Koracha 34. Koraga 35. Korama 36. korava 37 Kudia 38. Kudubi 39. Kuravan 40. Kuruba 41. Kurumans 42. Madari 43. Maha Malasar 44. Maila 45. Mala Dasari 46. Malaikudi 47. Malayekandi 48. Malasar 49. Maleru 50. Manga Garudi 51. Maratha 52. Modikara 53. Mukri 54. Myasa Beda 55. Nalkadaya 56. Nandiwala 57. Nat 58. Paniyan 59. Panniandi 60. Palliyan 61. Pardhi 62. Shikkaligar, Shikalgar, Sikkaligar 63. Sholaga 64. Siddi 65. Sillekyathas 66. Sindhollu, Chindollu 67. Sudugadu Siddha 68. Tirgar, Tirbanda 69. Toda 70. Vitolia, Kotwalia, Barodia.

In 1961, the Haranashikari community got a place in the list of de-notified tribes (de-notified nomadic tribes). In 1981, got a place in the list of the backward class and in 2001, also got a place in category-1. Now, this community has got a place in the scheduled tribe.

The Ministry of Tribal Affairs of India's annual report of 2016-17 has been used, for the information about the population of scheduled tribes in the 2011 population survey is as follows:

Table -5

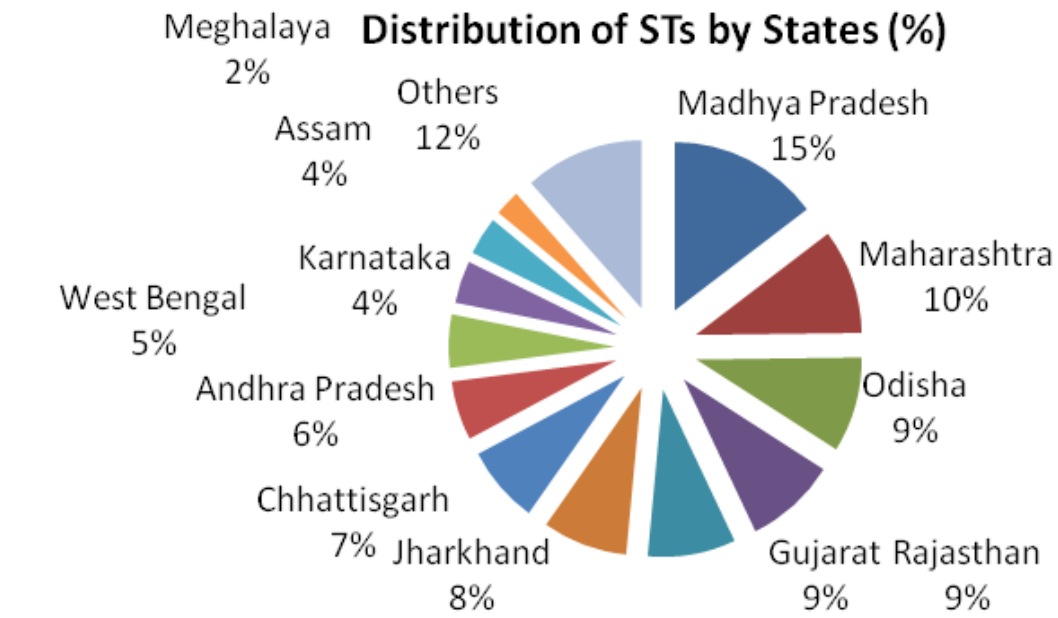
The population of scheduled Tribes in the states of India and the union Territories:

Sl. Nos	Nation/State/UT	Total Rural/Urban	Total	Male	Female
	India	Total	104545716	52547215	51998501
		Rural	94083844	47263733	46820111
		Urban	10461872	5283482	5178390
1	Jammu& Kashmir	Total	1493299	776257	717042
		Rural	1406833	730075	676758
		Urban	86466	46182	40284
2	Himachal Pradesh	Total	392126	196118	196008
		Rural	374392	186896	187496
		Urban	17734	9222	8512
3	Uttarakhand	Total	291903	148669	143234
		Rural	264819	134691	130128
		Urban	27084	13978	13106
4	Rajasthan	Total	9238534	4742943	4495591
		Rural	8693123	4454816	4238307
		Urban	545411	288127	257284
5	Uttar Pradesh	Total	1134273	581083	553190
		Rural	1031076	526315	504761
		Urban	103197	54768	48429
6	Bihar	Total	1336573	682516	654057
		Rural	1270851	648535	622316
		Urban	65722	33981	31741
7	Sikkim	Total	206360	105261	101099
		Rural	167146	86059	81087
		Urban	39214	19202	20012
8	Arunachal Pradesh	Total	951821	468390	483431
		Rural	789846	390625	399221
		Urban	161975	77765	84210
9	Nagaland	Total	1710973	866027	844946
		Rural	1306838	665351	641487
		Urban	404135	200676	203459
10	Manipur	Total	1167422	588279	579143
		Rural	1055808	533856	521952

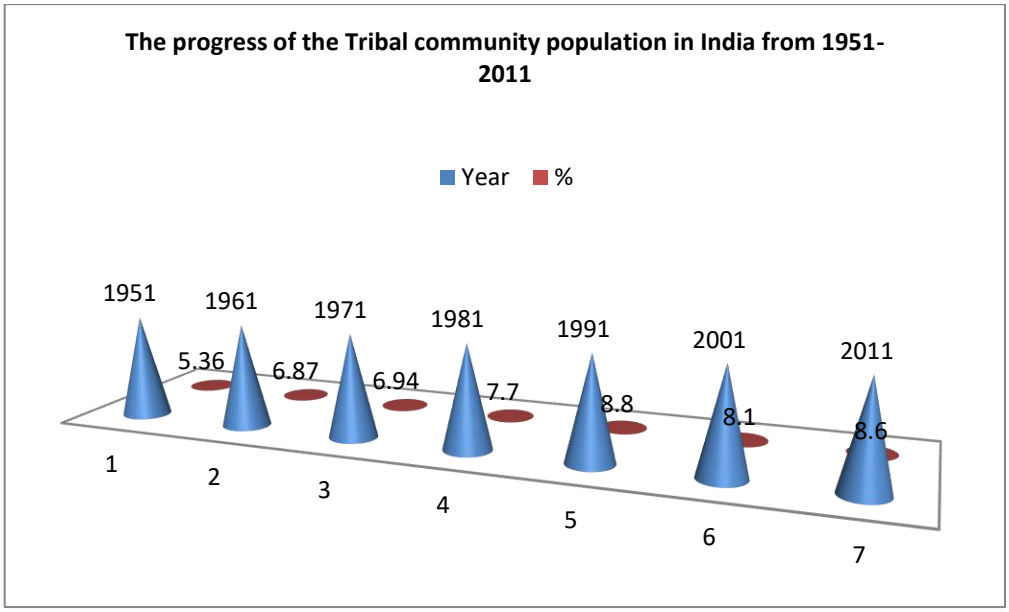
		Urban	111614	54423	57191
11	Mizoram	Total	1036115	516294	519821
		Rural	507467	257987	249480
		Urban	528648	258307	270341
12	Tripura	Total	1166813	588327	578486
		Rural	1117566	563908	553658
		Urban	49247	24419	24828
13	Meghalaya	Total	2555861	1269728	1286133
		Rural	2136891	1070557	1066334
		Urban	418970	199171	219799
14	Assam	Total	3884371	1957005	1927366
		Rural	3665405	1847326	1818079
		Urban	218966	109679	109287
15	West Bengal	Total	5296953	2649974	2646979
		Rural	4855115	2428057	2427058
		Urban	441838	221917	219921
16	Jharkhand	Total	8645042	4315407	4329635
		Rural	7868150	3928323	3939827
		Urban	776892	387084	389808
17	Odisha	Total	9590756	4727732	4863024
		Rural	8994967	4428522	4566445
		Urban	595789	299210	296579
18	Chhattisgarh	Total	7822902	3873191	3949711
		Rural	7231082	3577134	3653948
		Urban	591820	296057	295763
19	Madhya Pradesh	Total	15316784	7719404	7597380
		Rural	14276874	7187769	7089105
		Urban	1039910	531635	508275
20	Gujarat	Total	8917174	4501389	4415785
		Rural	8021848	4042691	3979157
		Urban	895326	458698	436628
21	Daman & Diu	Total	15363	7771	7592
		Rural	7617	3843	3774
		Urban	7746	3928	3818
22	Dadra&Nagar Haveli	Total	178564	88844	89720
		Rural	150944	75049	75895
		Urban	27620	13795	13825
23	Maharashtra	Total	10510213	5315025	5195188
		Rural	9006077	4540456	4465621
		Urban	1504136	774569	729567
24	Telangana	Total	3286928	1659963	1626965
		Rural	2939027	1482516	1456511
		Urban	347901	177447	170454
25	Andhra Pradesh	Total	2631145	1309399	1321746
		Rural	2293102	1138376	1154726
		Urban	338043	171023	167020
26	Karnataka	Total	4248987	2134754	2114233
		Rural	3429791	1723762	1706029

		Urban	819196	410992	408204
27	Goa	Total	149275	72948	76327
		Rural	87639	43263	44376
		Urban	61636	29685	31951
28	Lakshadweep	Total	61120	30515	30605
		Rural	13463	6752	6711
		Urban	47657	23763	23894
29	Kerala	Total	484839	238203	246636
		Rural	433092	213208	219884
		Urban	51747	24995	26752
30	Tamil Nadu	Total	794697	401068	393629
		Rural	660280	333178	327102
		Urban	134417	67890	66527
31	Andaman & Nicobar	Total	28530	14731	13799
		Rural	26715	13837	12878
		Urban	1815	894	921

Source: Office of the Registrar General, India 2011
Note: No Notified Scheduled Tribes in Punjab, Chandigarh, Haryana, NCT of Delhi and Puducherry as in 2011



The progress of the Tribal community population in India from 1951-2011



If we observe the above graph, from 1951 to1991, there is a slow growth in the population of tribal communities. But, from 2001 to 2011, there is a rapid growth in the population of these communities. The Census of scheduled tribes in 2001-2011

Table -6As per the Census of 2011, the population of scheduled tribe in Karnataka

Sl. No	Districts	Sc. Tribe population-2001			Sc. Tribe population -2011		
		Total	Rural	Urban	Total	Rural	Urban
	Karnataka	**6.55**	**8.41**	**2.95**	**6.95**	**9.15**	**3.47**
1	Belagavi	5.78	6.64	3.04	6.22	7.11	3.58
2	Bagalkot	4.85	5.99	2.06	5.14	6.26	2.74
3	Vijayapura	1.66	1.90	0.80	1.81	1.89	1.53
4	Bidar	12.13	14.70	3.51	13.855	16.81	4.94
5	Rayachur	18.15	22.25	5.97	19.03	23.22	6.74
6	Koppal	11.59	12.90	4.98	11.82	13.20	5.01
7	Gadag	5.60	7.28	2.50	5.79	7.39	2.90
8	Dharwad	4.39	6.12	2.98	4.74	6.28	3.57
9	North kannada	1.76	1.97	1.24	2.38	2.74	1.50
10	Haveri	8.84	10.16	3.79	8.85	10.16	4.26
11	Bellary	17.99	21.31	11.79	18.41	21.81	12.74
12	Chitradurga	17.54	18.99	10.98	18.23	20.04	10.93
13	Dasvanagere	11.71	14.08	6.25	11.98	14.57	6.58
14	Shimoga	3.41	4.07	2.17	3.73	4.43	2.48
15	Udupi	3.74	3.96	2.79	4.49	4.93	3.38
16	Chikmagalur	3.60	4.05	1.71	3.95	4.47	2.02

17	Tumkur	7.50	8.18	4.71	7.82	8.66	4.93
18	bengaluru	1.32	2.33	1.18	1.98	3.26	1.85
19	Mandya	0.97	0.91	1.31	1.24	1.16	1.63
20	Hassan	1.54	1.71	0.74	1.82	1.99	1.18
21	South kannada	3.32	4.66	1.16	3.94	6.02	1.65
22	Kodagu	8.41	9.49	1.62	10.47	11.89	2.17
23	Mysuru	10.27	13.52	4.80	11.15	14.64	6.22
24	Chamrajnagar	10.99	10.39	14.33	11.78	11.40	13.59
25	Gulbarga	2.17	2.63	1.17	2.54	2.89	1.82
26	Yadagiri	11.20	12.04	7.10	12.51	13.50	8.21
27	Kolar	4.91	6.53	0.99	5.13	6.83	1.40
28	Chikkaballapur	11.97	13.57	5.26	12.47	14.29	6.15
29	Bangaluru rural	5.13	5.87	2.59	5.34	6.15	3.16
30	Ramnagar	1.74	1.92	1.04	2.12	2.35	1.41

(CENSUS OF INDIA 2011 Primary Census Abstract Data Highlights KARNATAKA Series30)

As per the Census of 2011, the population of scheduled tribe and scheduled castes in Karnataka

Table - 7

Sl. No.	Districts	Sc. Tribe population-2001			Sc. caste population-2001		
		Total	Rural	Urban	Total	Rural	Urban
	Karnataka	**42,48,987**	**34,29,791**	**8,19,196**	**1,04,74,992**	**74,95,763**	**29,79,229**
1	Belagavi	2,97,198	2,53,876	43,322	5,77,418	4,48,375	1,29,043
2	Bagalkot	97,203	80,820	16,383	3,19,149	2,38,014	81,135
3	Vijayapura	39,314	31,644	7,670	4,42,773	3,64,088	78,685
4	Bidar	2,35,822	2,14,759	21,063	3,99,785	3,30,419	69,366
5	Rayachur	3,67,071	3,34,023	33,048	4,00,933	3,13,581	87,352
6	Koppal	1,64,271	1,52,563	11,708	2,58,608	2,22,935	35,673
7	Gadag	61,654	50,637	11,017	1,74,196	1,27,515	46,681
8	Dharwad	87,548	50,089	37,459	1,77,855	71,387	1,06,468
9	North kannada	34,239	27,949	6,290	1,16,431	78,859	37,572
10	Haveri	1,41,380	1,26,249	15,131	2,19,976	1,88,161	31,815
11	Bellary	4,51,406	3,34,131	1,17,275	5,17,409	3,66,016	1,51,393
12	Chitradurga	3,02,554	2,66,526	36,028	3,89,117	3,33,571	55,546
13	Davanagere	2,33,112	1,91,754	41,358	3,92,595	3,15,926	76,669
14	Shimoga	65,412	49,963	15,449	3,08,158	2,25,316	82,842
15	Udupi	52,897	41,596	11,301	75,429	55,996	19,433
16	Chikmagalur	44,970	40,142	4,828	2,53,651	2,18,406	35,245
17	Tumkur	2,09,559	1,80,024	29,535	5,06,901	4,29,957	76,944
18	bengaluru	1,90,239	28,415	1,61,824	11,98,385	1,99,870	9,98,515
19	Mandya	22,402	17,361	5,041	2,65,294	2,21,943	43,351
20	Hassan	32,329	27,896	4,433	3,45,031	2,98,013	47,018
21	South kannada	82,268	65,844	16,424	1,48,178	1,02,737	45,441
22	Kodagu	58,054	56,298	1,756	73,584	64,618	8,966

23	Mysuru	3,34,547	2,57,081	77,466	5,36,643	3,80,388	1,56,255
24	Chamrajnagar	1,20,219	96,434	23,785	2,59,445	2,21,650	37,795
25	Gulbarga	65,259	50,074	15,185	6,48,782	4,89,697	1,59,085
26	Yadagiri	1,46,849	1,28,724	18,125	2,73,315	2,41,721	31,594
27	Kolar	78,875	72,143	6,732	4,65,867	3,27,424	1,38,443
28	Chikkaballapur	1,56,487	1,39,201	17,286	3,12,565	2,72,891	39,674
29	Bengaluru rural	52,903	44,412	8,491	2,13,700	1,81,501	32,199
30	Ram Nagar	22,946	19,163	3,783	2,03,819	1,64,788	39,031

(CENSUS OF INDIA 2011 Primary Census Abstract Data Highlights KARNATAKA Series 30)

The intention of giving this table is to inform about the population of de-notified, nomadic, semi nomadic communities which is spreading everywhere in Karnataka. But in this situation, we are not getting the information about the population of Haranshikari community separately. The population of the tribal communities is 8.6% of the total population as per the census of 2011, India. In Nagaland, Manipur, Mizoram, Meghalaya, Chhattisgarh, Maharashtra, Rajasthan, Arunachal Pradesh, Kerala, Telangana, Madhya Pradesh, the population of the tribal communities is much more. Likewise, in Karnataka, is 6.95% of the total population of the state, The districts like Raichur, Davangere, Koppal, Kodagu, Chikkkaballapur, Mysore, Chamraj Nagar, Yadagiri, Chitradurg are the thickly populated districts.

According to the census of 2011, the sex ratio of scheduled tribes and scheduled castes in Karnataka State.

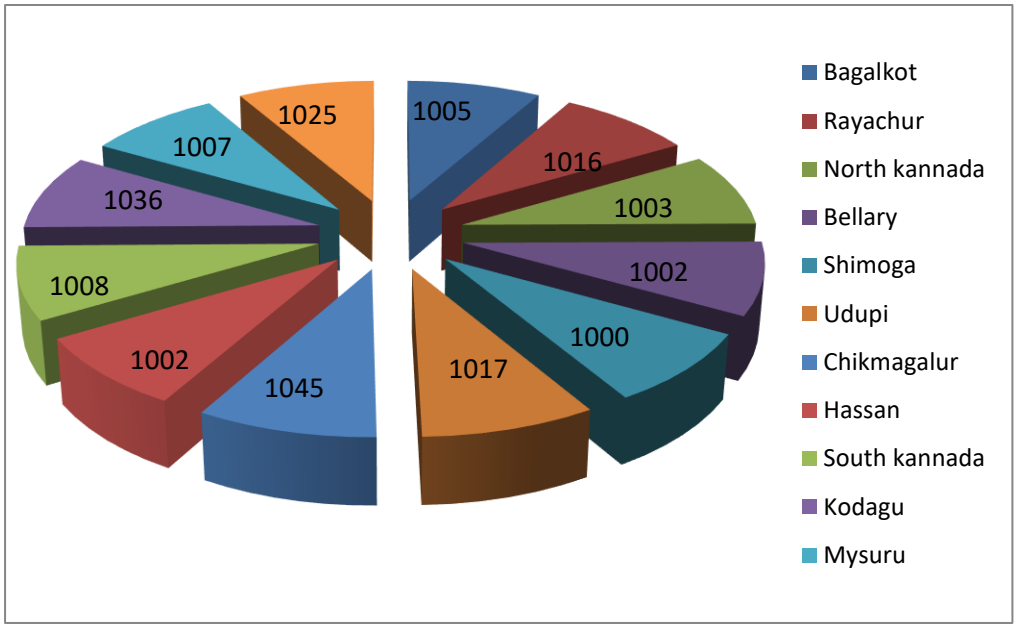
Table – 8

Sl. No.	Districts	The Sex Ratio of S. T.-2011			The Sex Ratio of S.C. -2011		
		Total	Rural	Urban	Total	Rural	Rural
	Karnataka	**990**	**990**	**993**	**990**	**987**	**995**
1	Belagavi	999	997	1,011	997	989	1,026
2	Bagalkot	1,005	1,004	1,011	1,018	1,016	1,024
3	Vijayapura	974	963	1,025	955	952	973
4	Bidar	969	967	989	957	956	960
5	Rayachur	1,016	1,017	1,002	1,001	1,000	1,007
6	Koppal	985	982	1,028	999	993	1,040
7	Gadag	990	981	1,034	985	977	1,007
8	Dharwad	982	958	1,015	995	963	1,018
9	North kannada	1,003	1,000	1,017	1,013	1,002	1,037
10	Haveri	961	955	1,010	960	956	986
11	Bellary	1,002	993	1,029	1,001	994	1,018
12	Chitradurga	978	971	1,032	977	972	1,008
13	Davanagere	979	978	982	980	978	987
14	Shimoga	1,000	995	1,016	1,007	1,000	1,027
15	Udupi	1,017	1,016	1,019	1,039	1,040	1,038

16	Chikmagalur	1,045	1,045	1,043	1,029	1,026	1,045
17	Tumkur	991	988	1,008	991	991	994
18	Bengaluru	918	902	921	972	965	973
19	Mandya	981	970	1,020	1,015	1,013	1,023
20	Hassan	1,002	1,025	1,009	1,030	1030	1033
21	South kannada	1,008	1,009	1,008	1,021	1,011	1,043
22	Kodagu	1,036	1,037	1,025	1,058	1,061	1,038
23	Mysuru	1,007	1,004	1,017	993	989	1001
24	Chamrajnagar	1,025	1,020	1,047	982	981	988
25	Gulbarga	988	985	999	965	963	974
26	Yadagiri	996	993	1,016	992	993	988
27	Kolar	972	979	897	1,003	996	1,020
28	Chikkaballapur	977	980	953	983	982	986
29	Bengaluru rural	949	947	957	989	990	983
30	Ram Nagar	975	977	964	986	982	1,004

(CENSUS OF INDIA 2011 Primary CensusAbstract Data Highlights KARNATAKA Series30)

According to the Census of 2011, the districts which have the population of above 1000 are as follows in the chart.



From the above Table and Pie chart, we may know that in tribal communities, the sex ratio of female is more than that of male ratio. In India, the sex ratio of male is 943 for 1000, and female ratio is 914 for 1000. But in tribal communities, the female ratio is above the male ratio. This is the pattern for our civilized society. Necessarily, our civilised society must learn from these communities.

2.4. The mythical and historical background of the Haranshikari Community:

The Haranshikari community is scattered in all over the state. These people are living separately with their community. In India, the tribes were generally started their life in forests. But as the time passed, these communities communicated with the urban areas, and stepped in civilization. These people are still in their traditional sensorium, but some have been changed in their traditional outlook. These are changing socially, economically, religiously and educationally.

Every community has its own historical background, so that Haranshikari community also has its significant history. There are many anecdotes, scandal mongering. From traditional oral history, we may know about their antiquity. There are no citations of written model. The background can be discerned from oral facts passed down from generation to generation. There are many communities that do not have a written script for their own speech. These communities orally remember their history. Examples: Lambani, Korav, Hakkipikki etc.

The ancestors of the Haranshikari says they are from Gujarat and Rajasthan. According to the census, these states have the highest population of these communities. In so many decades, spread all over to Gujarat, Rajasthan Maharashtra, Karnataka and Andhra Pradesh. Shivaji of Maharashtra appointed people of these communities to guard the state Constitution. The ancestors also were the body guards of Maharana Pratap Singh. So, these people of the community were called as Pardi. Party means bodyguard. After many years, when the Muslim Kings invaded on Maharana Pratap Singh, the bodyguards of Rana were the ancestors of these Pard to is.

These haranshikari people tell many stories of their origins. It is in this context that when the universe was created, Shiva Parvati descended on earth to find that why the world was so silent in the period of their world journey. They took a handful of earth and made two clay statues, one of them was a male idol, and the another one was female. After that, they again went out for the universal tour. The idols which were made from Shiv-Parvati became the brother-sister of the human incarnation and lived together. After many years, when Parvati and Shiva were returning from the same way, Parvati asked Lord Shiva to see the mud pair which they created many years ago. Parvati was surprised to see the pair living as brother and sister relationship since so many years. Shiv Parvati asked both of them, if they live like this way, the human generation will not be continued and also asked to live like husband and wife. They tied the leaf of cotton plant on their forehead and in this way both of them became ready to live a life of husband and wife. Shiva-Parvati blessed them to eat the food from the forest to lead a happy life. As the time passes, six sons and six daughters were born to them. The children grew

older, living a joyous life together. As they grew up, their father and mother wanted them to do the same way for their children as they married with the blessings of Shiva-Parvati. So, the marriages were held with six sons and their six daughters. The pair asked their children to lead a life of husband and wife from the same moment. All of them were went on a world tour with their elder brother.

On the way, one of them wished for a laddoo to eat from a leftover of somebody from a leaf. Then the elder brother became angry and asked him to live there only as he took the leftover and he was cursed to live as a 'Bavri'. All the five brothers left him with his wife in the forest and proceeded.

On the way, one of their brothers saw a piece of iron. He took that piece and he remained there to make a knife from it. The elder brother said to him to continue the same work in his life for the livelihood. The younger one said that after finishing his work, he will join them. But his elder brother did not agree with him and they left him there only.

On the way of their tour, one of the brothers found a group of animals. He took a bamboo that grew up next to him and killed him with a bamboo stick. The elder one asked him to take the same profession fromthat moment. He took the animal which he killed and continued as a hunter. Since then, he became a Jogi.

While the rest were on their way, one of them found a group of woods in the forest and began to break the trees for the wood. From there he left in the woods and made his way of living. Leaving him behind, all went from there. The man who was there started selling wood and found the way of his livelihood, he became a perpetrator. He was called as Lambani.

The other two were on their way. One of them, found a species of bird and pledged to catch it. He made a net from his hair and found the bird in it. The elder brother saw this incident and asked him to and said, "You must stay here only from this moment." Since then, he started living in the jungle and became a Wagri or pardhi.

The elder brother, taking all the money from his backpack, which his younger brothers earned and joined the city place. He earned money by expanding his business and became Maravadi. Thus, our castes are formed and we are all born out of the same ancestors. We are distributed upon our professions." In this way the haranshikari community tells us about their origin.

There is another story which tells about the five of Teda's children. who once were in the in the riverside in search of food, and found that Sitamata was bathing with small costumes in the river. These children laughed at her. Sita became angry with the children and gave them a challenge. She stripped off one of her hair and showing a white deer which was grazing in some distance and asked them to catch with that hair. She cursed those brothers to live a miserable life in the same way as they tried to catch that deer. One of them tightened all the ways in which the deer was grazing. The white deer could not be trapped. At last, they became success in trapping a lame deer instead of the white one. Sitamata cursed them to live a life like the lame deer, you might not be successful in any field, though you tried hard. The tribals believe this story and because of the curse of Sita, no matter how hard they try, it will not become possible for them to earn money and live a successful life in this way, there are many legends and myths prevailing in the community about them. But there are no records to confirm these. These are just oral stories.

Usually, these tribes remained indifferent to the modern society. It is indeed ironic that these barbaric communities, which once behaved as if the kings of the jungle, are now living in this land like beggars and criminals. It is sad to Know that the impression of these people is not so good in the modern society, because other races look at them as alien or in same way. So, these are having an inferiority complex. This is why they find themselves out of touch with the outside world even though they are living in the centre of the city.

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UNIT: THREE

The Social Life of the women of Haranshikari community

3.1. The Personal details about Haranshikari women

3.2. Family and the Haranshikari women

3.3 Marriage and the haranshikari Women

3.4. Divorce among the Haranshikari communities

3.5. Inter-caste / religious marriage

3.6. The Widowhood and the Haranshikari Woman

UNIT:THREE

The Social Life of the women of Haranshikari community

About the women of the Haranshikari community, we may get field-work based information in the upcoming units. Getting some information from the stages of primary level methods like interview, overview of the participant, qualitative, case study and action research methodology, after classifying the social, educational and health related, political issues of the women of Haranshikari community in this way and analysed the information of the field work.

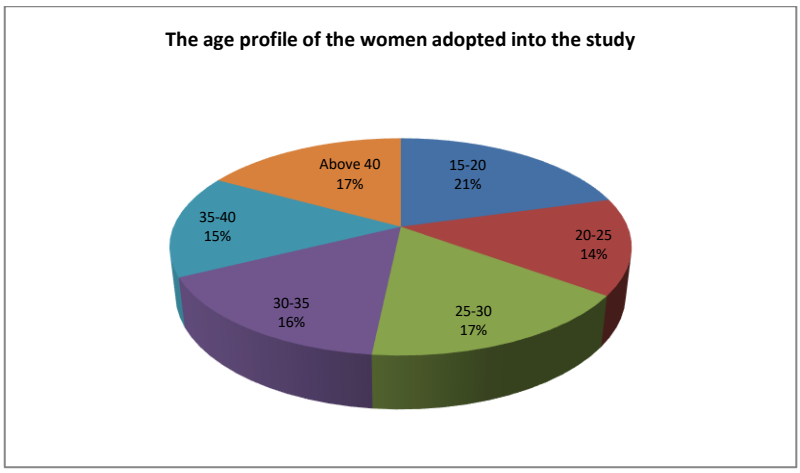
3.1. The Personal details about Haranshikari women:

In this Unit, there are some details about the Haranshikari women. So, here we are giving two tables on the basis of their marital and age group. The spokespersons are the married women and they are of different age groups. These women are classified in six groups as per their age. To know the Social, cultural, Economical, educational, political and health- related standards got the information by these Haranshikari women.

The details of the age of women who are subjected to the study

Table:1

Sl. No.	Age of women	The no. of women	%
1	15-20	62	20.66
2	20-25	43	14.33
3	25-30	50	16.66
4	30-35	48	16
5	35-40	46	15.33
6	Above-40	51	17
	Total	300	100

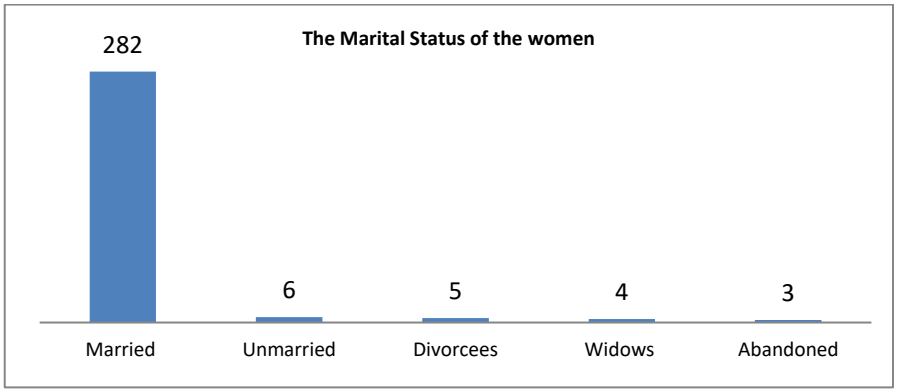


From the above Table and the Pie Chart, we came to know that women in the age group of 15 to 20 are 20.66%. Women in the age group of 20-25 are 14.33%. Women in the age group of 25-30 are 16.66%. Women in the age group of 30-35 are 15.33% and in the age group of above 40 are 17%.

The marital status of the women

Table:2

Sl. No.	Marital Status	No. of women	percentage %
1	Married	282	94
2	Unmarried	6	2
3	Divorcees	5	1.66
4	Widows	4	1.33
5	Abandoned	3	1
	Total	300	100



Among the women who were included in the study are totally 300. In the Haranshikari community, 94% are married. 2% are unmarried. Among these, two are with disabilities. No one came forward to marry them. Two more remained unmarried. The reason is, nobody is there to take care of their parents after their marriage. Two

women are above twenty. Nobody came forward to marry them. Because there is a belief that if the girl is above twenty, everybody suspects about her character. 1% are the abandoned women. This woman has been forced to leave her husband and his family, because of the harassment or of the second marriage of her husband. About 1.66% of women get the divorce in their Community Panchayat. There are still 1.3% women, after losing their husbands and became widows, took the responsibility of the entire family.

3.2. Family and the Haranshikari women:

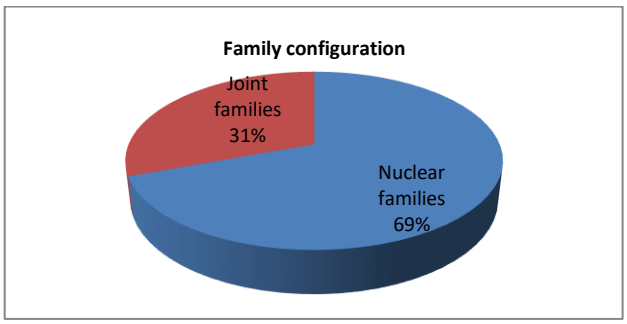
Each community has its own ideals, rules, norms and many organizations. It is through these institutions that the community is proclaimed to be in control of the male and female. But it actually wants female control through these social institutions. In such social institutions women's opinion, attitude and expression are not recognized. Feminist freedom is extinguished through social institutions such as family, religion, politics, social, educational, economic and entertainment. Family organization plays an important role in this matter.

Family and marriage institutions are the focal points of society. There is no marriage without family, no family without marriage. These institutions are so deeply rooted in human society that there is no human life without these two. “A family or group of people with children is called a family. The nature of family members' interactions keeps the members in the graded system. The male member is the owner of a family member of the patriarchal, male-dominated social system of a family. The female is in a subordinate position to perform the duties assigned to her, within the limited zone assigned to her. Kate Millette describes the patriarchy "as an integral component of the family. This family serves as a medium for embedding people in social settings.”

“Family is believed to be a natural phenomenon. That means, nobody can question its mechanism. A male is the owner and a female is a maid. She cannot be confronted. Feminism's first and foremost thought is that the family is indisputably a social construct, that is, a male construct. Family is a male-made structure that retains masculine social and cultural meanings and relationships as an ideal. Feminism highlights the fact that if feminism was not able to find such details, it would not have been possible to convey a sense of family violence, or even a possibility.”

Marxist feminism states that “the family is basically a model of economic status. This is because it consumes the family’s - essentially the woman's labour for free. As well as using her fertility as a future workhorse. In reality, it is a prelude to the emergence of capitalism. It is difficult to discern uniformly the patterns of family structure. That is why blacks and whites don't want to apply their family structure patterns to our family structure. Family formation in many communities may provide greater opportunities for female participation. Among many crucial situations, her opinion also be valued. However, the model is more likely to be an exception."

The family organization of this Haranshikari community is patriarchal. The man is the master of the family. He will take all the decisions. There is no preference for woman's opinions. If the woman give advice, the male will do only as his will. In a family, woman should go through the guidance of man. It is the duty of woman to take care of children and elders and to handle household responsibilities. All this work is confined to the four walls of the house. Female existence in the family is negligible. The fieldwork data shows that there is no recognition of women's labour, decision-making, freedom of choice, or religious decision-making in this family system. Considering the family structure of women in this community, there are 30.66 (92) joint families and 69.33% (208) nuclear families.



In joint families, the husband, wife and children of ten living together with the elders like the father and mother. But Father, mother, brothers, brothers’ wives and children all do not live under one roof. As there are many compact houses to live together in one place, it is more common to live elsewhere after their wedding. Even in nuclear families, the husband and wife with their children live together. In nuclear families, generally, the responsibility of the family is largely on women. Mothers take care of children, do household chores, and work outside the house also. Even if the woman has to handle all the responsibilities, the family should be subjected to the abuse of the man. Despite the violence of the male, it is not easy to live a normal life. She has no

independence to complain about the violence in public. If somebody asks her does her husband is hitting her, she could not say anything about the violence that she bears. However, as noted during fieldwork, the injuries the women got on their bodies by their husbands were on their legs, hands and even on their face also. Yet women have been hesitant to say it.

3.3 Marriage and the Haranshikari Women:

As many feminists and on the side of females assert, male dominant society still seeks woman in a different form. "In the context of our society, it validates gender discrimination in the form of socialization. Socialization is an action imposed of masculinity on women. It imposes on women things like how they should behave, how they should talk, how they should walk and how they should dress. The first one is as a mother means as a reproductive apparatus. This form of masculinity is now being used in our society, the woman as a reproductive apparatus and woman is made to bear children. Here the woman is seen in two statuses. First one is as a mother, means as a child bearing machine, as a means of reproduction and the second one is and as a consumer of a marital institution. This is the situation that women in all these communities to face.

Legally, the marriage age of female is eighteen years, while the marital age of male is twenty-one years. "We have not been able to find out an answer for this discrimination in this regard and we are not able to ask this question also. It is said that the female body is not ready for reproduction until the age of eighteen. By the age of eighteen, woman's bones and muscles and reproductive organs will become mature. Now she is ready to become a mother. For this reason, her marriage age is fixed at eighteen. The question we have to ask ourselves here is why is it not possible to leave the reproductive tract for woman and treat only as a woman? The absence of these physical capabilities and physical duties in relation to the marital age of men is not seen in our male dominant society.

Why should we decide the age of marriage based on reproduction and the body's capacity for woman? Why don't we to think otherwise? Here woman's 'body' is the basis of marriage age. Her mind, feeling, thinking, her ideas do not count. It is possible for a woman to adopt the maturity age, as she has the power to shape her personality, achieve freedom of choice and make decisions about the reproduction. It is imperative

that everybody understands the fact that woman's body need not be the basis for such decisions.

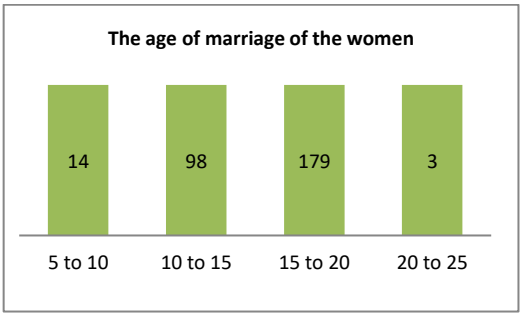
We see a lot of social problems as a result of compulsory marriage, even when the woman has no security. For example, child marriage, dowry violence/murder, polygamy, family violence. Engels describes the marriage as: “Marriage and female exploitation are closely related. Marriage became a major source of her exploitation, which transformed women into private property. When the matriarchal social system became patriarchal, the rights of woman started to be violated and gradually the whole system of production became a weapon of exploitation of her labour. Monogamy has made the female as subordinate and the male misused- both female sexuality and labour, making her a parasite and a house arrest. In order to get liberty from this situation, she has to get out of the house and work.”

Totally speaking, marriage becomes the main weapon for woman exploitation. Marriage is the agency that works to arrest a woman for dowry, family violence, murder, financial, political, social, cultural and educational and mental harassment. The Haranashikari de-notified tribe is also not an exception to this system. Female children this community will be subjected to marriage in a tender age. When the women asked by the study group about the age in which they married, they answered like below:

The age of marriage of the women

Table: 3

Sl.No.	Women’s marriage age	The no. of women	%
1	5-10	14	4.76
2	10-15	98	33.33
3	15-20	179	60.88
4	20-25	03	1.02
	Total	**294**	**100**



Out of the total number 300 females enrolled in the study, 6 women are unmarried. In the remaining 294 girls, about 2.85% of them married at the age of 6-7. The parents of these girls marry them with their relatives. 33.33% of these girls are married in the age group of 10-15. When these girls were asked why they married in the tender age, they answered that their parents forced them to marry in that early age and they also said that in their community, girls will be married in the early age only and if the girl become old, nobody will marry her. When they were asked what will be the age limit for the marriage of a girl, they said that 17- 18 will be maximum limit for a girl's marriage and if the girl crosses the age of twenty, people of the community suspect for the girl's character and the character held responsible for the position. They also said that in their community, this is the main reason to marry their children in an early age. This is common in these Haranshikari community. More common is 60.88% girls married in the age of 16-17. Only three women married in the age of 20 or more. These girls are somewhat educated and the members of these families are also educated. Totally speaking, 98% of the girls of this community became the victim of child marriage. Here we are giving two cases of child marriage for the reference. We changed the real names.

Case 1:

Savita is now 27 years old. She is living in Haranshikaristreet of Vijaypura. She had been married in an early age. Her husband is Ramesh. He doesn't do any work for their livelihood. This couple has five children. Three female, two male.

In the age of 10 years, Savita got married. When she became matured, as they don’t want to take any risk, her parents married her to a relative. Savita is the eldest of three daughters of her parents. As her parents are going to do work for their livelihood, they thought for the safety of their daughter. Because the surrounding people were not so good, they suspected of the safety and think of losing their responsibility, wanted to marry their daughter. After maturing, within only four months, they arranged her marriage. Savita gave birth to a baby boy at the beginning the $13^{th}$of her age. She is now in charge of the whole family. She, for the livelihood of the family, prepares country liquor and lives at home.

Case 2:

Pavithra, who lives in a Haranshikari street, also became a victim of child marriage. Now she is 28 years old. She has three sons and two daughters. She enrolled her children in a government school. Pavithra's parents also arranged her marriage in an early age of 12. She became pregnant for the first time at thirteen and a half years. She had to bear lot of trouble while giving birth to her first child.

Pavithra's father and mother were married her in an early age with their nearest relative only. When she has been asked why did she get married so early, she said that her mother used to sell homemade liquor and the customers would come to their home, drink, quarrel and scream. As the parents didn't want the effect of this on their children. So, these girls got married as soon as possible.

Pavitra, prepares country liquor at home, sells. She uses this money for their livelihood. Her husband does not work. He drinks liquor whole day and plays cards. He quarrels with her Imagining an immoral relationship with the customers and also he hits her often and also scolds her with bad words.

Pavithra herself became a victim of child marriage and is now getting ready to marry her daughter in the 13th of her age. young. She is thinking of doing her daughter's wedding in this year only. When she was asked why she is in a hurry for the marriage when herself was a victim of child marriage and suffered a lot and why does she want her daughter to suffer? Her answer was in keeping with the context. She said with worry, "the people of our community are not so good. They always thinking of defaming the girl's character. The young boys tattooing the name of a girl whom they like and making the girl evil reputed though our girls do not love them." When we asked the girl about her opinion, she said that she is not interested in getting married in so early age, but her parents are insisting her.

In these above cases we note that in our patriarchal society, more emphasis misplaced on the character and piety of the woman. This concept applies to all the castes, creed and colour. To take care on the women's protection becomes a big task. This highlights on the circumstances in which her parents are unable to protect her. People will not wait for her proper age for marriage. As soon as menstruation starts, without looking at the age gap between the couple, the parents will be ready to complete their

responsibility. In this way, these incidents highlight the situations in which there is not a single opportunity to identify her personality for a woman.

Marrying at an early age and taking responsibility of the entire family, women suffer physical and mental abuse from their husbands. It is like imposing a responsibility of a small baby on a little baby. In these Haranshikari community, a girl in her tender age, taking the responsibility of the marriage, her personal independence will lose and as well as her human rights also.

One question that comes up before us is why are girls getting married at a very early age in the society? We don't have to be too hard to answer. "Society wants women to be pure in terms of sexuality. A woman is the standard of this purity. Parents terminate the marriage of infants as early as possible in order to maintain their sexual purity. If they have not been married for many years, parents will have to safeguard the purity of their daughters. Parents of the girls think that whatever be the age, once the girls get married, they will get free from these responsibilities. Such practice is widespread among the middle class, lower middle class and also in lower classes. Parents of the girls think that once the girls get married, they will be free from the responsibility of protecting their purity."

In this way, the parents think of becoming free from their responsibilities, to become emancipated, they dismantle girls' independence. Although there is a law that girls must be at least 18 years old to get married, in reality, this is not in the case of this community. It is regrettable that when a girl is not physically and mentally prepared to marry, she is deprived of her right to education by being tortured and detained at a marriage bond.

3.4. Divorce among the Haranshikari communities:

In our society, marriage as regarded to be very sacred, has been strengthened by many rituals. "Even after death, it has become customary for the widows to show that the relationship continues. But this belief is restricted only for the women. This gives greater freedom for men. Divorce is also very easier for men. They will have another chance to get married. According to the teachings of Bodhayana, man may abandon his wife for reasons such as infertility, loss of children, if given birth to only female children, (he only can remarry and have children again), quarrelsome etc. However, Kautilya said that under certain circumstances, a woman can get divorced. But there was a ban on a

widow's marriage only. There was no oppose for the wedding of a widower. Thus, even though divorced, the woman had to live alone again as a burden on her parents. So even if the husband may be very cruel, a woman, will not be ready to take the divorce."

But now-a-days, in the changed circumstances, one can obtain divorce as per law. From this it can be seen that threads of religion such as the femininity, chastity of a women is loosening. There are cases where men cannot coexist with the women may get divorce by mutual consent. The law provides an opportunity to end a marriage for many reasons. There are the reasons for leaving one another such as cruelty, abandonment, conversion of religion, mental disability, adultery, leprosy, schizophrenia, asceticism, absconding for seven years or more. The Haranshikari community has given some of these opportunities to the couples.

Divorce is very simple in Haranshikari community. It gives support for the opportunity of divorce for both, the female and male. Whether she may be a woman or may be a man, may give divorce putting a cause before the community. If the husband has lost his masculinity, the wife is infertile, the husband or wife has immoral sex relations, or the character is inaccurate, If one of the spouses is suffering from an un curable disease, if the husband after drinking liquor hitting his wife daily, if he does not work for their livelihood, the wife does not cook, the wife is not beautiful or married at a very young age and after getting the maturity they may refuse the relationship. Such may be the causes for the divorce. By placing any of these causes in front of their community panchayat leaders, the couple may get a divorce. After a heated argument on the part of both of the male and female families, the group of panch will break a stick in front of the people. After the stick breaks, the group of panch will decide that the wedding relationship has been released. Again, they will be given the opportunity to marry.

In this community, if a male breaks the marriage bond, the cost of the marriage cannot be asked for. If the girl attempts to divorce, then she has to reimburse the expenses incurred during the marriage to her husband. This is because all the expenses of marriage are taken by the husband's family. If the couple has children at the time of the divorce, the children are the responsibility of the father. During the fieldwork, five women were found to have divorced. Here we are giving example of two cases of divorced women. Both his names and the names of the hometown have been changed.

Case 1:

Lakshmi is living in Kerur, Badami Taluk in Bagalkot district. When she was an infant, she married one of her nearest relatives. She was sent to her husband's house within five months after her maturity. Her husband was not taking care of her properly. Because he had another illegal relationship with somebody. So, she was being harassed. After being harassed continuously for a month by her husband, she asked divorce from him. As she had asked for a divorce, his family asked for the lump sum amount in the form of penalty. If a woman divorces her husband, her family, has to pay the wedding expenses to the husband's family. In this way she had to pay an amount of 25000 rupees as a fine.

Among the Haranshikari community, we may see that women are given equal opportunities as for men. But it is only a pretention. If you analyse this case, you will wonder to know that without doing any wrong thing, a woman had to pay penalty. To what extent, is it correct? Here the patriarchal values only work. If thinking otherwise, girl is not forced to stay in her husband's house. If she gets trouble by her husband, or it is difficult to be with him in the same house, she has a chance for a relief from him. It is a solace thing. It is therefore necessary to adopt some of these practices in the present-day life. Because in our patriarchal society, it is an unannounced rule that no matter how much violence is committed by a husband or his family, the girl cannot leave her husband. If she left his family, her parents will send her back. It is a false belief that whatever troubles she had to bear in her husband's house, she must live with him and his family. But, there is no such unannounced rule or a difficult situation is a consolation in this community.

Case 2:

Savitri is 28 years old. She lives in Haranshikari street, in Vijaypur. At the age of eighteen, she fell in love with a boy from a Lambani tribe and got married in a temple. There was no opposition for this marriage from the parents of Savitri. But her husband, however, after some time, refused to be with her and he married a girl from his own caste. Then her parents decided to marry her with a man of their own community who was 45 years old. That man had already 3 marriages and he had divorced them. So, she refused to marry him. Even though she refused, the husband's family insisted that they will take good care of her and get married. Husband and his family have been tormented her for

refusing to have sex with the husband after marriage. She had left her husband after three days of the marriage, because she had married against her will. She then got divorced by adding panchayat in her own community. In the form of a penalty, she had to hand over the toe rings and mangalya. She got a divorce. She is currently living alone. The husband whom she first loved and married often comes to meet her once in a month, give her one or two hundred to three hundred rupees for her living. But he is not taking proper care of her. She has two daughters. Savitri goes to work on building construction, for her and her children's livelihood. She says all this with sorrow.

If we observe this case, we may think that there will be no objection for girls to marry in love. But when a love marriage fails, the parents will interfere in taking the decision for their daughter's future. Anyway, the parents will decide to arrange her marriage to eliminate their responsibility, even if the bride groom might be twice the age of their daughter. It is common in this community to go against her wishes, without taking her consent, regardless of whether she refuses, if the bridegroom had previously married for three to four times, has three or four children. Here it is found that there is an opportunity for divorce, a divorcee is living alone.

3.5. Inter-caste / Religious marriage

There were many struggles before independence about inter-caste and inter-religion marriages. Many social caretakers gave their gifts. "Jyotiba Phule and Pandita Ramabai responded to the plight of the women in Hindu society in the politics of our Chaturvarna. In addition, widowhood, sati system, child marriages are especially practiced in the Brahmin, Rajput and Zamindari societies, which are regarded as the hallmarks of their society. These societies prove their prestige only by imposing restrictions, punishing and atrocities on women. Observing the above, Ambedkar said that the depths of the plight of the Indian women (upper and lower classes) lie at the base of the caste system.

In this way, in the pre-independence era, there were many debates about caste system and attempts were made to eliminate it. Thus, "inter-racial marriages started as a symbol for progressive behaviour of the society." Pandita Ramabai herself married in inter-caste and had started a revolution in the marriage system. Her revolution was admired by Phule and he said that this must to be a role model to the society. On the other hand, Gandhi claimed that he will only attend the inter-caste marriages. Sarojini

Naidu and Aruna Asaf Ali were in the side of inter-caste marriages during the context of National Struggle. Tamil Nadu Self-Esteem Movement announced the Inter-caste marriages as self-esteemed marriages. In this way, a new era of inter-caste and inter-religion marriages appeared as a political resolution. The traditional society called this as miscegenation and deemed this as a heinous crime and reserved for its heinous punishment to the woman only. Miscegenation was considered as an impenetrable system, and this occurred rarely, but the society condemned upper-class women and lower-class women and men to be harshly punished, concealing the guilt of the upper-class males. But when in the modern context, it was encouraged by the reformers, it became essential to protect inter -caste/inter-racial marriages from traditional society." That is why now also, government is encouraging married couples by giving incentives to promote inter-caste/religion marriages. But whether it may be the case of inter-racial marriages or inter-caste marriages, those were defined in the patriarchal framework, and of course in these inter-caste progressive marriages, the protection of the woman was remained a secondary question. On the other hand, the penalty for breaking the customary rules was for both males and females, but the male had a chance to correct his mistake. If a male who did not wish to face social conflicts, he might quit from it. In such a situation, the woman became solitary. This is because she has many social and economic constraints in marriage. Thus, legalizing inter-racial marriages was added in a special act in the context that progressive inter-racial marriages without social recognition should not be defeated, and the ultimate danger should not be covered by a woman. The act was thus remarkable from a woman's point of view."

Inter-caste and inter-religious marriages are arranged in the Haranshikari community. Neither family nor society will punish for this. They will receive these instinctively. The following table shows the inter-caste / religious marriages of the women and men of the Haranshikari community.

Inter-caste and inter-religious marriages

Table: 5

Sl.No.	No. of women	Caste/Religion
1	4	Muslims
2	1	Lambani
3	1	Halvai
4	1	Ghisade/Mohira
Total	**7**	

Three out of four women are Muslim. They are married to men belonging to the one Haranshikari community. Only one Haranshikari woman is married to a Muslim man. Another woman is married to a man of the Lambani tribe. And a woman is married to a man from the Halwai caste from Uttar Pradesh. A girl from the Ghisade community is married with a man from the Haranshikari community. Here is a list of some of these cases that have been referred to this information.

Case 1:

Madevi Patel married in the 19th of her age, with Guddu Patel, from Himachal, Uttar Pradesh. This is a love marriage. He came to Bagalkot from Uttar Pradesh to find work. He was staying in Haranshikari street, in the house of Madevi because of a low rent. The acquaintance changed in to love. The couple in the fear of not obtaining consent from her family, eloped to Uttar Pradesh, and got married in the presence of his family. Her husband's family agreed without hesitation. Her parents also agreed. But her uncle did not agree and filed a case of abduction against her husband. So, the police brought her from Uttar Pradesh. When the police inquired, they came to know that her husband was not guilty and the couple, with their own consent eloped to Uttar Pradesh. Then she is taken to her husband's house with her mother-in-law, father-in-law and husband, sister-in-law. She has been married for five years. There is one male child. They are living happily. Every year, for Durga Devi mela, she visits her father's house.

Case 2:

Pushpa's original name is Fatima. Herparents lived in a rented house in Haranshikari street. Pushpa, now living in Haranshikari street, Vijaypura. She is now 22 years old. Originally, she belonged to the Muslim religion. Her parents had married her to a Muslim boy, at the age of fourteen. He was not doing anything apart from steeling. After a few days, he disappeared. At that time, she was pregnant. One day, at night, her labour pains started. Her parents, with the help of Ramesh, who was living in the same street, took her to the hospital. At the hospital, when the staff asked the signature of her husband, Ramesh signed in place of her husband's signature. Ramesh has been in love with Pushpa since childhood. So, when nobody knew about the location of her husband, Ramesh was married according to the Haranshikari tradition. Now they have three children. The parents of the first husband are raising the son who was born to her first husband. But, now, Ramesh has been harassing her. He always stays at home without

going to work anywhere and is harassing her. She washes the dishes of someone else's house for the livelihood of her family. Buthe is screaming at her with bad words, hitting her for money also.

Case 3:

Sita is 35 years old. She is a resident of Haranshikari galli, Vijayapur. Her father died when she was very young. So, her mother took all the responsibilities and taken care of Sita. Mohammed, a Muslim, was coming to Haranshikari galli to play cricket. They fell in love with each other and got married at the age of 14, with Mohammed in the dargah. There was no objection from her mother. After marriage also, he kept her in her mother's house only. For many days, Mohammad was living very happily with her. But when she insisted to take her to his house, he began to quarrel with her. Her mother was worried about her and died in the same stew. Mohammad was already married to a Muslim woman. He had hidden the issue from Sita. He reduced his love for her when she was insisting to take her to meet his family. He even reduced his meetings with her. She has one male and one female children. The entire responsibility of this family lies with her. She makes country liquor in her house and sells to the people. When there is no work in the house, she goes to prepare liquor in someone else's house. If there is no work of making liquor, goes to work as a coolie in the building construction. She worried about her husband who was absconded for 4 years.

In this haranshikari community, except only two castes, all the other castes and religions are allowed to marry with anybody. There is a tradition of incorporating them into their community and marrying them. But they do not marry with the people of the Holeya and Madigas or mix these people in their traditional rituals. If married with them, they will be excommunicated traditionally, they would be thrown out of the community. If the women or men of this haranshikari community have any friendship with these Holeya or Madiga community, if there is a marriage ceremony or other events, they will attend the events from the outside only and will give a gift. But they do not drink or dine in their homes. They keep their friendship out of the house. Likewise, they even prevent the shadow of these people on their gods also. When asked by many elders about the practice of this tradition, there is the same answer-That is, "This is our old tradition which is being continued by us. Our elders would not admit them. That is why we will not admit them".

The Vedic tradition may have had an influence on these Haranshikari people. This community must have been practicing the same way that brahmin culture excluded these Holeya and Madiga from Hinduism, who were traditionally regarded as untouchables.

Inter-caste and inter-religion marriages are common today. Instead of spending millions of rupees on tying the couples of the same caste, it is better to stay away from caste obligations. The caste system has created cracks in the society. As a result, the social life of the people is disrupted. Because the hatred leads to jealousy as the harmoniousness leads to a good social life. Women are being oppressed by the men by gender discrimination. Importantly, females have been marginalized in poverty, illiteracy, silliness, parasitism, among the most deplorable of all species. There is a relation between caste-based isolation and gender-based isolation. In recent years, segregation between the castes is being gradually reduced. But the gender-based dignity feeling is on rise. This is because females are exploited in both systems. That's the goal of these systems. Today, the life of woman is in danger from the issues like dowry system, bride burning and so many problems. The parents of a female do not have to worry about their daughter being happy just only by her wedding. It is necessary for girls to be grown up with good education and good health.

3.6. The Widowhood and the Haranshikari Woman:

If woman looked at her way she walked, she will find that though the law is with her, socialization is being subjected toVedicization, there are no opportunities for women of lower caste and communities. In this country, women are governed by Vedic religiousness rather than by law. Such a movement has been shaped by the efforts of the clergy for many centuries. Different life is in backstage. In the name of excellence and morality, the lives of women have been shrunk. It is propagated through culture itself. Women themselves are used to protect such types of rituals. A woman is used to bend a widow. The patriarchal fraternity has incorporated many such tactics to suppress the sisterhood".

This does not exclude women from the Haranshikari community. They are also subjected to many bonds, as seen in the fieldwork. In the Haranshikari community, after the death of a husband, that widow woman's brink of the sari and sleeves of the blouse will be teared out. After that, will wipe the saffron on the forehead. Get rid of toe rings

and foot chains. Then mangalya and nose rings will be detached. After untie the hair, it is not possible her to come out from the house for 5 days. She has to eat salt-free meals for six days and not to take bath for twelve days. She must remain in the house for twelve days with her face covered and nobody can see her face. After twelve days, the widow woman's mother, sisters and aunts will come and give her a new sari, bangles and nose ring. The widow is not allowed to wear anclets and toe rings. In addition, saffron is not allowed to apply on her forehead. Here the widow women related cases are given below.

The case of a widow woman:

The 21 years old Kavya is an infelicitous widow. She went to school up to the ninth grade. She loved a boy and got consent of the parents and married as per their tradition. She was only sixteen years old at the time of her wedding. She lived with her husband for only four years. She has two children. One male and one female. When her husband died, she was four months pregnant. Her husband has died of a heart attack. She says, that her husband was very affectionate with her, he was fulfilling all her wishes without hesitating. They were loving each other immensely. Always he called her as Kavi. Wherever he went any where, he brought something for her. He always brought new clothes for every festival. As she loved flowers, he brought flowers for her. Both of them were sharing the same meals. Her husband was playing cricket. When their team won, he was laughing with pleasure and showing the bat to the public, at that time, he had a heart attack. He died on the way to the hospital. She always feels that he is with her only. She feels she is always with him. Nobody cares when the husband of a girl dies in an early age. She feels that in her husband’s house, she and her children are like a burden. The relatives of her husband talk sarcasm. They say that she swallowed her husband only after three years of their marriage. She feels bad. But she has to be silent. All the people, like brothers in law, sisters in law moves in a pair. When she sees them in pair, she feels her husband’s absence. The researcher asked Kavya as she is too young, why can’t she remarry? Kavya said that if she remarries, her husband’s parents should take care of her children, but nobody wants to take care of her children, so, nobody think of her remarriage.

In this community many rituals are performed after the husband's death. Kavya says that when her husband died, a woman of her relative came near her and torn out the

brink her sari and sleeves of her blouse. After that, she wiped the saffron from her forehead. Took off her toe rings and anklets. Then mangalya and nose rings were detached. After untied her hair, the community not allowed her to come out from the house for 5 days. She had to eat salt-free meals for six days and not to take bath for twelve days. But as she was four months' pregnant, in case of food, there was no restriction. She had to remain in the house for twelve days with her face covered and nobody could see her face. After twelve days, her mother, sisters and aunts came and gave her a new sari, bangles and nose ring.

The above case reveals how the widow ritual practice is embodied to the women of the Haranshikari community. As well as how she has been imposed restrictions. It is through these practices that how does the patriarchal society snatches the birthrights of a woman.

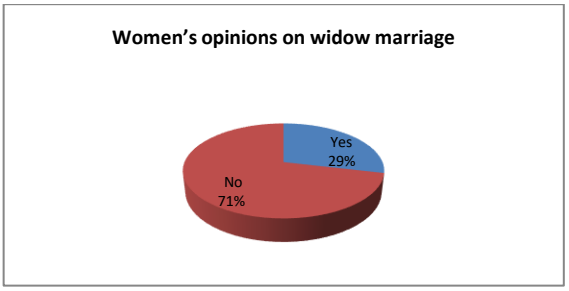
This patriarchal society has imposed a restriction on a widow not to adopt the recognized standards of flower, bangle, saffron and anklets. But men have no such restrictions. This is because the male is given more importance in this society and treats woman as a second class citizen. The girl must be a pure virgin before a marriage. The law of society is restricted for a woman not to leave even after critical circumstances. The widow is treated with immense cruelty. The society's goal is to make women's lives miserable by imposing restrictions on her meals, her costumes and even on her speech also.

All these restrictions imposed only on women. But a male widower has no religious obligations. He can remarry without any disagreements and interruptions. But there are no opportunities for women to remarry easily as in the case of men widowers. Nobody questions him if he remarries. but, a false belief is rooted in the people that if a widow thinks about her remarriage, she will go to hell! Despite of this sentiment, some women express their view that widow marriage must be allowed. The answers of the Haranshikari women are as follows when they asked whether they want a widow remarriage or not.

Women's opinions on widow marriage

Table: 6

Sl. Nos.	Reactions	No. of women	%
1	Yes	86	28.66
2	No	214	71.33
	Total	**300**	**100**



The above table and pie chart show that only 71.33% of women do not want a widow remarriage. Because there exists a question, if the husband is dead, who will take care of the children? Similarly, in case of a husband who marries a widow will only marry if she leaves her children in her parent's house. But the husband is obliged to take care of his three or four children. Even the society does not give so much respect to the remarried woman. So, some women are not so much interested in the widow remarriage. But the remaining 28.66% of women are in the side of widow remarriage. These are of the opinion that if the girls lose their husbands in an early age, without any children, they may remarry.

"The patriarchal system is clearly made a division of men's character, status and values and asserted in the opposite position, of course, the difficulties and miseries of women are a means to watch a man's happiness. Similarly, the life expectancy of a woman must demand a man's excellence. Such a society would ideally give a male submission to ownership. As a result, the death of her lord brings many problems simultaneously. If a man who has lost his wife experiences loneliness in the most personal sense, the woman who has lost her husband will be subjected to the loneliness as well as her social status, financial insecurity, and also sexual exploitation. As per their social status, everybody who is with her, will have an ownership upon her. This ownership will end with sati system or a widowhood which will end in more dangerous than sati system will happen in her life and she will become a victim of widowhood and she made this as her life's ideal also.

Reference books:

1. Strivad: pada vivarane kosh, H.S Shreemati, page-80
2. Same page
3. Strivad: pada vivarane kosh, H.S Shreemati, page-81
4. Abhirudhiya lingasambandhi aayamagu, T. R. Chandrashekar, page-42
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7. Strivadi diksuchi, R. Indira, page-21-22
8. Abhirudhiya lingasambandhi aayamagu, T. R. Chandrashekar, page-44
9. Mahila Samajikate, jyoti Shashikumar, page-66-67
10. Mahila Chaluvali mattu Mahila Vishayagalu, M Usha , page-98
11. Same page
12. Mahila Chaluvali mattu Mahila Vishayagalu, M Usha , page-99
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UNIT: FOUR

The women of the Haranshikari Community in Cultural Practice

4.1 Role of women in worship

4.2 The Fairs

4.3 Wedding ceremonies and Rituals during the wedding

4.4 Menstruation

4.5 The baby shower celebration

4.6 Birth of a baby

4.7 Naming Ceremony

4.8 The Ritual celebrating after death

UNIT: FOUR

The women of the Haranshikari Community in Cultural Practice

Every community has its own way of life. Culture is also adapted in accordance with this way of life. Similarly, the Adivasi community has its own unique culture. This culture has been cultivated according to the time, keeping it ancestral. “Usually, they may be the original inhabitants of somewhere. Aborigines are often referred to as a group or community of people who have lived in hilly area, desert, snowy islands or islands for many centuries and have lived their culture and lived their unique cultural values for a long time without influencing urban and rural cultures”. For thousands of years, they have deliberately escaped the invading influence of urban culture, living in dense forests, hilly terrain, alienated from communication, their own language, etiquettes, divinity, tradition, belief, clothing, ritual, play, magic, rite. This Haranshikari community is one of the ‘living community that is strange to the eyes of the citizenry, and is following its own culture, practice, belief, tradition and social obligations.’

In all of these social institutions, culture has its roots of the gender difference system in one or another way. Culture is not a homogeneous system. It is an institution which reflects the values, practices and practices of the life style of the whole society. Culture has a continuity and also a change. Some values and practices are infinite. As one culture unfolds itself under the influence of civilization, in another facet, the culture changes in some aspects. In every culture, women are given roles and responsibilities that depend on the environment. There is a lot of social ambivalence about women's aims and goals and activities that they engage in. The values of the gender system and the stance/attitudes towards women in that culture inform the status of women in that culture.

There is a lot of socially ambivalent about women's purpose and goals and activities that they engage in. Greda Lettner says that women's culture should be interpreted from a female-centric perspective. "Women's culture is what we call the meaning of redefining women's lives in our own words."

Extremist feminists say, "women's culture is the sum of the values of integrity, trust and commitment." Society has divided human experiences into male and female experiences, means the society has two types of culture as a result of this division. It is a women's culture that is invisible. Society, in this way artificially creates differences. There are hidden fears behind the idea that culture-nature and intellect-passion are

contradictions. This fear persists and has developed strategies such as division of labour (Griffin, 1982) as an unwanted offensive quality.

Shulamit Firestone calls women's culture as a primitive culture. We can be proud of the main features of this culture. The core values of this are- passion, talent, love, personality. In reality these are the basic characteristics of human life. But our men made it a colonial empire. This is called as male culture. They neglected the characteristics of human culture and kept their own identities. This is why humanity has spread in the "evil definitions" and "behaved as cultureless. (Firestone, 1970)".

As the feminist psychologists say, “all societies consider nature as distinct from culture; And women into the class of nature (Rutner, 1974).Modern culture is succumbed to this disease. However, the illusion that rationalism can cause the disease is spreading. This is just a remedy of deviation. The use of illusions to conceal the root cause of the problem is that the master is maintaining his hold on society”. We may see this type of ethnarchy in all the communities.

In every society, there is a system of role-sharing based on the sex and age of the individual. Because of their biological structure, women assume the responsibilities of child-rearing. Their economic, political, social, factors have been instrumental in determining the position of women. Whatever culture in the country you observe, there is a superiority of men and the women are having the second priority. The position of women in the world of women is also not uniform. The status of women can be seen to vary according to the respective caste strata.

Neither culture nor women as a whole is a homogeneous society. And culture is not a neutral system. Cultural environments change from time to time. This change should be complementary to women and not limited to the obligations. Culture, Traditions and Practices and beliefs about the woman encourage her to engage in rituals. The pressures of society to secure the status she deserves and to safeguard the stature, she must have to be constantly involve in the rituals, may be born out of the insecurity of her way of life. In the patriarchal system, the position of the female in each case is determined by the male. For this reason, the safety of the male has become the responsibility of the woman. This belief has been survived and grow up in the process of culture”. We can see this same belief working behind many of our festivals.

Although the view of women on the heritage of all things like land, rivers etc. is important to her, the responsibility of the ownership lies on her. We know how the masculine system exploits a woman's strength, intelligence and instincts. On one side, the power of a woman is recognized like the fossil of matriarchal society, even in the end of certain practices. She does not look like a celebration. It can be seen in the society as the development for its strength, prosperity, husband, father and son.

The religious rituals of every community are unique in many ways. Every community has its culturally preconceived ideas. Haranshikari community also has its own traditional obligations. When they were originally nomadic, they were living in the forest. In the forest, their survival was depended upon the forest products. People who were believing the nature as their god, and the nature was like a nurturing element for them and nurturing woman with nature was their policy. This community worships mostly female deities in the practice of God. But, the exclusion of women in the process of worship is seen in the field work as women are considered impure in some instances. Following are some of the cultural and traditional practices of this Haranshikari community.

4.1 Role of women in worship:

Khodiyar Devi: This deity is worshiped by the sub-caste of Kale. There is a myth about this deity. The first born in a family of this Khodiyar sub-caste, the baby might be a boy or a girl, there was a practice of sacrificing the child to the God. Eventually, this practice continues and there is an event in a family. A woman gave birth to a male child. But at the same time her husband died in an accident. Thinking that if the child is sacrificed, the family will become orphan, the woman refused to sacrifice the child. Then the goddess became angry and cursed the child to fall sick. The baby did not recover no matter how much care was taken. The woman would beg the God to escape from such a dilemma. The people found a trick. The idea was to remove the flesh from baby's arm and offer it to God. By doing so, the child recovered from the illness. Khodiyar caste continues this practice even today.

These people perform this worship of the Goddess with a special interest. They use ghee, coconut and camphor in this worship. Before the performance of this worship, they sacrifice in the name of God Shiva. After that, they offer the sweet dish. Then they

sacrifice a goat in the name of the Goddess. All these performances will be made by the Kattimani or the priest himself. Here there is no opportunity given to the woman.

Bhanudevi: The people of Harakatiya caste worship Bhanumati. These are also called as Bhanu. In the worship of this Goddess, there is a custom to hit themselves with a whip. There is a story behind this custom. "There lived a family with husband and a son. The husband and the son fell ill. Much treatment was given to them. But the illness could not be healed. Then the lady went to the priest. He said a solution -as her husband made some mistake, he has to hit himself from a whip. But her husband was ill and the son was too young to be hit from a whip, so, the wife taking her son in her lap, hit herself with the whip. The Goddess was satisfied and her husband and the child recovered by their illness. From that day, the people of this caste hit themselves from a whip whenever the God comes on them.

These people worship a rope or a leather whip. When God comes upon the priest, he will strike himself with the whip. They offer chicken to the Goddess. So, the people of this sub-caste do not eat chicken and chicken eggs and also not eat cakes made in bakeries. Only eat cakes that are not baked with eggs.

Pimpalaja Devi: The Pimpalaja caste people worship the Goddess. These people have a special place in the Haranshikari community. In the rituals of the God, people ask guidance and opinions from the priests of this caste. These people take the Goddess to bathe in the river Ganga every year. They believe that the Goddess is in the banyan Tree. So, the leaves of the Banyan tree are very noble for these people. In the marriages, they make the *basinga* of bride and bridegroom from these leaves. They do not burn the wood of the banyan tree.

In the worship of the Goddess Pimpalaja, they sacrifice goat. Before the sacrifice, they rinse cotton swabs in ghee and put the swabs on the horns of the goat. After that, they will burn these swabs. When the Goddess comes on the priest, he off these swabs with his hands. In the worship of the Goddess, women will not participate. They observe this from distantly. There is a belief in this caste that if any woman touches the Goddess, she will become impure.

Saraksavandiya Devi: Savandia caste means the chavhans. They devote this Goddess. These people will not eat any dish prepared with rice. These people also sacrifice the goats to the Goddess. After the sacrifice, the blood will be sprinkled on the

face of the Goddess and the sacrificed goat will be put in front of her as the oblation. In the morning, at the time of sun rise, they prepare sweet porridge with wheat. In that time, the Goddess will come on the priest who is performing the devotion of the Goddess. He will put his hand in the boiling sweet porridge seven times and puts it in a mud pot with his hands. The porridge in the mud pot will be offered to the Goddess. You may observe a miracle that the priest has no wounds on his hands though he put his hands in the boiling porridge. This is called as the miracle of the Goddess herself.

Gahal Devi: In the name of this Goddess, they put a cauldron with ghee and they will clean the idol of the Devi in that boiling ghee. After that, they sacrifice a goat in front of the temple. They distribute this as a boon to everybody. After this, they sacrifice a buffalo also in the name of the Goddess. They mix and boil the meat of the buffalo and the goat and will prepare the bolls of rice. After that the priest and the people of the community will eat this as the boon. Remembering the names of their ancestors they perform devotion.

The pictures of the Goddess in the home in a package

We may observe that the people of this community, perform the worship of their clan God, with Goddesses like Durgadevi, Tulaja Bhavani, Shiv, Hanuman, Ganesh, Lakshmi, Kali etc. also.

The Photos of Durgadevi Temple of the Haranshikari Galli, Kerur

4.2 The Fairs:

The Haranshikari celebrate some main fairs. On Yugadi festival, they perform Kalakamma Fair, on Holi Purnima-Yamnur Fair, On Dasara-Lakshmi Fair and also perform Durga Fair. In the same way, they perform the fairs of the temples they established in their communities. In all of these fairs, the most popular fair is Dandi Durgamma Fair. In this fair, all the Haranshikari communities from the whole India will get together. The Haranshikaris believe this place as very sacred. The Dandi Durgamma Fair will be celebrated after the Davana Purnima. About this Goddess, the people of this community, state many stories and miracles.

About this Dandi Durgamma, Lakky Prithviraj, H. P. Shikari Ramu, write in the book *Pardhi* as-"The people inhabited around Gadag-Betageri named Avali, Manfo, Govind etc., who were belonged to Pardhi or Haranshikari communities went for the hunting of deer near the forest of Nagasamudra. At the same time, Dandi Durgamma in the disguise of an old lady, came to Avali, and asked him to take one coin and to do her service. Avali asked her who she is, what is her name and what will be the task to perform. Then the old lady said, "I am Dandina Durgamma. I wanted to go to a different place. But now, it is not necessary to go anywhere. I must settle here only. So, you must perform my worship and must spread my fame." Avali asked her, "mother, you are very famous deity. So, it is not possible for me to do your worship. You have to select a man who will spread your fame. And above all, my Egeria will not allow me to perform your worship." The Goddess vanished away.

The next day, Manpo and Govind went on the same way for hunting. But they couldn't get any prey. They went back to their home. Again, on the next day, Govind alone went with a net to Nagasamudra for the deer hunting. He put a net where the deer were used to walk. He watched for the deer to come. At the evening, he came to take the net. But he did not get a single dear nor his net. He searched for his net. But he could not get it. Then he saw an old lady. He asked her whether she saw his net. She promised him to help to search his net, if he would promise to listen to her. She told just like she told to Avali. Govind also told her as Avali. He refused to fulfil her wish. Devi became angry and she made him vanish. When up to three days, Govind did not return home, his wife asked if anybody has seen her husband. When they say they haven't seen him, she went to the forest the places where he went in search of her husband and also asked all the hunters. They also said that they have not seen him. At the same time, she saw the old

lady and asked her also about her husband. The old lady told her that she knows whereabouts of her husband, also said that as he had despised her words, she made him disappear. She asked if the lady will fulfil her wish, she will make her husband appear. She accepted the old lady's words. Then the old lady took her to the place where she had trapped Govind and made him disappear. When she called her husband, he came up. She explained to her husband everything that happened. Govind accepted everything and said that he would be ready to do her service and also asked what service she expected from him. She said that as long as she would be at his home, he must serve her and she also promised him that she will safeguard his family from all the sufferings. She promised him to safeguard the people of his community if they worship her. She gave a coin in his hand and showed the place where she would be settled and vanished.

Both Govind and his wife told to all of their community leaders what happened in the forest. But the community did not believe what they said. Some leaders in the community said that they would test Govind and his family and if they succeed in the tests, they would be obliged to perform the worship of the Goddess just as they had said, otherwise both the husband and wife would not be allowed to hunt around their restricted forest area. The family of Govind agreed. The community prepared for the test in the next morning. On one side was a heap of coconuts and on the other side, a heap made of saffron repositories. Two bad coconuts added to the coconut heap. And in the saffron vial, made a neem stick ring and put it in the saffron vial. Then they called Govind and asked him what they had done in those two heaps and also had to show what they had done. Then Govind remembers Dandi Durgamma and asked her if she was really wanted to settle there, she had to lead him to victory in the test. Then the Goddess came on Govind's body in front of everyone and said that there are two bad coconuts in the heap of the coconut and in the saffron vial, a neem stick ring. Some people who hear it said that they did not believe it. Govind then took out the ring from the vial and showed it to everyone. He then removes two bad coconuts from the pile of coconut. He smashed all the remaining coconuts to his own shoulders. Seeing all this, the elders and also the youngers asked him to forgive them and said that all of their clans would serve the Goddess and spread her glory and celebrate her festival every year. After this incident, the fair of the Goddess is being celebrated every year with a grand celebration.

Every year, in Gadag, the palanquin of the goddess is taken from the Haranshikari colony, beating the drum and banging some instruments on the road. In her original

province the deity's palanquin will be unloaded. The next day people pay homage to the Goddess and the dedications will be made. They do this from morning to evening. The people offer flowers, fruits, coconuts, desserts. As a dedication, people also offer silver eyes, necklace of money, lemon necklace, cradle, green bangles, saris and blouses etc. After ten o'clock, some of the devotees sacrifice sheep, goat and chicken to the Goddess. All these will be cooked and the people will eat it. Neither the coconuts, nor the flesh of sheep, goat, chicken can be taken home from the court of the Goddess. Any items brought for cooking will not betaken back to home. So, in olden days, people were carrying the earthenware vessels for cooking. They would leave them there. Now-a-days, the steel containers were washed, cleaned, used and washed back after use. Only the lemons, saffron, turmeric and flowers are taken from the priest. Except all these, nothing else is taken home from the court of the Goddess. There is a belief that if anything taken back home, it will be a bad ominous. This practice has been followed hereditarily.

The worship of this Goddess is carried from the family of Govind. It has been found that only males are allowed to worship the Goddess and the females are deprived of the opportunity.

The pictures of the Katte Dandi Duragamma of Gadag

This community denied the opportunity to participate in the daily lives of women. Even though all the Gods seen above are females, they will not be worshipped by the females. All procedures are performed by men only. Goddesses are protected by the shadow of the female. Because of the belief that female shadow is impure is deeply rooted in these people. Above all, it could be due to female's second-class status.

Women today have to undergo many hardships as a result of the politics of the male mentality behind religious practices. Women are also discriminated against for social and biological reasons. The interests of male politics and their own interests about their superiority have marked as the impurity in the religious sphere.

The people of this community always worshipped specially more and more female deities only. But they also claim that the one who created the female was a male. On the contrary, Though, on these religious bases, goddesses are placed in this community for female deities, but women are seen as second-class citizens in the religious rituals. Women's participation in the worship of goddesses is dishonoured. Many practices and beliefs that pertain to women's biology have led to the exploitation of women. Women are simply seen as guardians and custodians of religious practices. Those who formulate and issue all regulations are men. The women have undergone many rituals, accepting the many moral values imposed by men. Natural instincts such as birth, death, childbirth, menopause have been thought to be impure.

4.3 Wedding ceremonies and Rituals during the wedding:

There are a total of six sub castes in the Haranshikaris. These are Sawandia, Ekhotia, Pimplaja, Khodiyar, Korabia, Harakhatiya. In these sub castes, the Haranshikari communities organize weddings.

"1. The Savandia sub castes can develop their marital relations with Khodiyar, Ekhotia, Pimplaj, Korabia and Harakhotiya.

2. The people of Khodiar sub caste can develop marital relations with Korabia, Ekhotiya and Sawandia.

3. Harkhatiya people can develop marital relations with Korabia, Ekhotia and Savandiya.

4. Ekhotia people can develop a relation of marriage with Savandia, Khodiyar, Harakhatia and Pimplaja.

5. People of Korabia subcaste can develop marital relations with Sawandia, Khodiyar, Harakhatia and pimplaja.

6. Pimplaja people can develop their marital relationships with Korabia, Ekhtotia and Savandia."

The Haranshikaris recognise their sub-castes by surnames. Khodiyar, Harakatia and Pimplaja sub castes are called as Kale, the Ekhotia and the Korabia are called as Pawar and the Sawandia are called as chauvhans. Relationship of the brotherhood will be in the subcastes of Khodiyar, Harakatia and Pimplaja. No marital relationship will be held in these subcastes. They can arrange the marital relationship with the Korabia, Sawandia, Ekhhotia sub castes. In this way, the Haranshikari community develop their marital relationships in their own sub castes. These people are also following the caste hierarchy.

Rituals followed in the Marriages:

There are also some rituals followed in the marriages. These are to be followed compulsorily from all the people of their community. When the marriage is fixed, they have to inform this to their community head. They have also to give some money to the head of the community. Two days before the wedding, they will give bath to the bride with turmeric water and will perform worship to the God. After this ritual, bride will not send out from the house. The same ritual will be followed in the bridegroom's house also. A day before the marriage, a pandal will be put in front of the house. On that day the bride and groom will put mehndi on their hands and feet. The bride and groom householders will put offerings to their Goddess in their homes, light the lamp and pray good for the wellness of the bride and groom. The groom's family will come to take the bride to their home. They put turmeric to the bride. After this turmeric ceremony, the bride leaves the clothes of her parents' house and wear the sari brought by her husband's household. Then she will be taken to her husband's house. There, the bride and her blood-bound relatives will get bangles. It is called bangle ritual.

After the bangle ritual, the bride is taken to their elders' houses to bow to the elders and also taken to the temple where they reside to bow to the God. Then at about twelve o'clock, the bride and groom will be bathed in front of the groom's house. They place four glasses each of the four sides. The bride and groom are placed in the middle on two wooden plank seats and the women put water for bathing. After this ritual, the bride will be brought back to her home. Turmeric paste will be ready in her parents' home in a mud vessel. All the women put the turmeric paste on bride's body. The eldest females in the house tie the betel leaf and turmeric horn on the bride's right hand. The anklets and the toe rings will be put on her ankles and toes. At the same time, in the presence of all the eldest females, a woman puts the *mangalya*on bride's neck. (In some places, in front of the elders the groom will tie this *mangalya* in the neck of the bride and in some places, the priest himself will tie this.) Similarly, turmeric paste-coated *suragidara* means the *suragi* thread will be put around her neck. After all these rituals, the bride is taken back to the groom's home. All the females in the groom's house put turmeric paste on him, also they put betel leaf and turmeric horn on his right hand and *suragi* thread around his neck. Again, at four o'clock in the morning, the bride and groom will be bathed in front of the groom's house. After the bath, the bride is brought back to her parents' house.

The bride and groom have dinner the night before the turmeric watering. The two of them would fast until four o'clock at the next day evening. As the command of Kattimani means the priest and the Gowda, they perform a worship to a banyan tree, and will take two branches of the tree, fasten the leaves in a white thread and prepare two *basingas* in the night. In the groom's house, a dry coconut will be swirl around fully with a thread and turmeric will be coated. The *basinga* and the dried coconut will be put in a mud vessel and put it before the God. These will be put it in the bride's lap.

Wet saffron will be put on the groom's forehead and some rice will be put on the saffron and he will wear white dhoti and shirt, put a hat. After the worship of the God, the priest will put the *basing* prepared in the last night on his forehead after touching that to the foreheads of all the elders. In the same way, in the bride's house, the wet saffron will be put on the forehead of the bride, and some rice will be put on the saffron. Then Kattimani will take the *basing* which was put in front of the God in the last night and after worshipping the God, touching all the elder women's forehead, will tie it on the forehead of the bride.

The groom will be taken to the bride's house in the morning. There the bride and the groom will sit together. Dip half of the bride's pallu or brink of the sari in turmeric. Then they put seven knots together with a white shawl placed on the groom's shoulders and the other side with the bride's pallu which had been dipped in turmeric. The bride and groom will then be taken to the groom's house. In the groom's house, taking a laddoo made up of wheat flour in their hand, and both of them worship the God. Then untie the knots of the pallu and the shawl. The dried coconut wrapped with the thread is placed in the bride's lap and she will be sent back to her house. Now, again the groom will come to the bride's house. There, the bride and groom will smell the aroma of the sweet cuisine. The bridegroom will carry the groom on his shoulders and take her to his house. Give a tribute to Kattimani. Then Kattimani will untie their *basingas* before God.

Impressed by the modernization of the community, now a days, these people set the stage in front of the house, decorating it with flowers and electric lights. After the *bassinga* untied, the bride and groom will dress in a modern style. If the groom is wearing pants, a Shirt, a coat or a sherwani, the bride wears a silk sari and the two will go on stage. There, the bride and groom will exchange the flower garlands and flower bouquet. Kattimani will bless the bride and the groom in the name of the God. Then all the guests put the sacred rice on the bride and groom. One by one they will go on the stage and greet

the bride and groom. The bride's family will collect all the gifts and bring those to the groom's home.

The bride and groom will take a bath the next morning. Then the women of the family will put very small braid son the head of the bride just like Lambani people. Then the bride and groom will salute the elders of the house and will go to the temple in their area to bow before the God. Putting the rice, wheat, suji and jaggery in a pan both, the bride and the groom will go to the house of the Gowda (the priest), The bride will be covered with silk saree with inverted pallu. After this ritual, the bride will be sent her parents' house. After five days the bride will be sent to her husband's home. After Seven or nine days the pandal will be removed.

With the impact of modernization, globalization and urbanization, this community also changed the marriage systems and cultural practices. For example, in the marriage ceremony, they are also spending money on the large pandal, decorations with lights and flowers, giving valuable gifts like jewelleries, dresses etc.

4.4 Menstruation:

The role of adolescence in the life of a woman is very significant. Many physical changes will begin during adolescence. Menstruation or puberty is a major change in the female body. This is a sign that a girl is leaving behind her childhood and entering in puberty. If girl's body do not get pregnant for almost 20 to 30 days, the lining inside the uterus will come out with blood and of course in the first experience, the girl will be afraid of this physical change. Since ancient times, in many societies, this biological and natural act has been surrounded by many superstitions and ignorance and still some blind traditions are in practice in some societies.

The society has been spreading a number of unrealities about the menstruation. Some wizards and futurists and some of the traditions predict the relation of longevity, progeny from the menstruation. Patriarchal societies call menstrual blood an impurity, a source of contamination and in the same time as a promise of pregnancy. Together they accuse the menstruation as sacred and the accursed. It can be seen that banning contacts and banning expulsions has been applied to menstruation.

Thus, the patriarchal stance that describes the general conditions of the body as a dangerous substance that can contaminate the female's body pushes the woman into

severe inferiority. To understand the woman's mood at the time, feminists use a combination of humanistic and psychic thinking. Adrienne Rich whispers a secret to the ladies as-The menstrual cycle is an important experience in many experiences that are unique to a woman only. The girl should be proud of this unique experience of her. But patriarchal thinking ruined her proud and made her look inferior. This must awake women (Rich, 1976)". Though females, are most aware of this situation, the patriarchal values and traditions are repeatedly tied up them in these superstitions. We may observe vividly this condition in the Haranshikari community.

The Haranshikari community think of her menstruation time as impurity. Some traditions were practiced long ago when the Haranshikari women were menstruating. "For three or five days in the menstruation, they were performing a formality named '*Gudle shastra'*. The five types of leaves like Coconut leaves, Jack leaves, neem leaves and vitex negundo leaves etc. were put in this kind of *Gudle* and the girl sat down on a seat and filled five saucers. Long ago, this ritual was in practice. After nine days, the girl was used to clean the part of the house where she lived for those days with cow dung and the girl had to worship the God of the house. This event had to be performed by the menstruated girl.

Females in this community were being denied to enter in the house for nine days when they were menstruating. They would have been prevented from touching any objects in the house. The necessary items would have been provided by the members of the household from a distance. A separate hut had been built for the menstruated women. For nine days she would be given a sack, clay tray and a glass to stay in the same hut. The menstruated woman could have not come out of the hut. After nine days, the woman was to change and wash the old clothes, the hut was to be cleaned by cow dung. After taking bath, she had to worship God and would get entry in the house.

Under the influence of today's global and modernity, there has been a lot of changes in this menstruation practice. The menstruated girl will have to sit in one corner of the house for seven days. The usual plates and dishes of daily use will be given to her for use. Meals will be served in those plates. When the first menstruation appears, the clothes wore on that occasion will be cleaned after seven days. The girl will have to bath with turmeric water. After the bath they will give her a new sari and a blouse. New bangles, flowers, fruits will be put in her lap. Those who are financially well to do, will call the nearest relatives and dine with everyone. If the maternal uncle of the girl is

financially well to do, he will bring sari, blouse and bangles to her. Similarly, paternal aunts, maternal aunts, aunts and neighbours will offer blouse pieces. The poor cannot give clothes, flowers or bangles. Now a days, some people will not public the news. The reason is people will ask the girl for marital relationships with their relatives and some people will see the girl with bad intention also.

According to Annapurna of Bagalkot, in the Haranshikari community, the menstruated girls will have to touch the neem tree on the first day. If the plant remains green and thrives without any change in a month, the girl's menstruation will be good omen. If the plant will get dry, that is bad omen. Annapurna also said that she saw a plant dried up within a month after the menstruated girl touched the neem tree.

No doubt that to degrade the mentality of females, in this male predominance system is the evil plan of the male. The female menstrual cycle is make believed to be good and bad, and the way they treat her is perceived as abusive. Male dominance is the act of making a woman feel inferior, bored and self-deprecating about her body, believing that she is profane, impure and have evil in her own body.

There are beliefs in the society as the crop will be destroyed, a male being infected by some health hazards by her proximity. It is also believed that the menstruated woman is a bad omen. There is also a belief that females have many anxieties during these menstrual periods. The reasons are as follows. "Sociology has been linked to bleeding-injury, pain and death in human minds since time immemorial. When a wild man or an animal is injured, the prey becomes a mystery to the females who do not die, even though they are getting bleeding. The human instinct is to create a trap of many assumptions around something that he does not understand. As with other impurities that emanate from the body, there is a doubt whether this menstruation is also an impurity. The idea that a female is unclean so that the secretion of the antigens cleanses the body. The practice of separating females from the public in this situation must thus begin. In this way, this creates a situation where she is disgusted with herself and her body. So, females must first deny for impurity, contamination etc. Because menstruation is supposed to be the centre of energy, vitality and dynamism of women. So, women have to celebrate this situation.

The celebration of the 9th day of the first menstruation of a girl

4.5 The baby shower celebration:

At the root of this community, there were no specific rituals for pregnant women. The pregnant women of this community, who lived in the forest nomadically, were doing all the work in the forest for the first four months.

They were going into the woods up to five months only. Because there was a fear of wild animals. But they were managing all the household chores staying at home. Now-a-days, as the influence of modernization, urbanization and vedicization, in the third or the four months' pregnancy, the pregnant woman's parents as well as her parents in laws will give her green bangles, a green saree with green blouse and flowers as a good omen. Then the fruits, betel-leaves, betel nut, rice and flowers will be put in her lap. In this celebration, the participants attending in this event, will present things such as money or a blouse or sari or bangles to the pregnant lady and put rice on her head. The financially wealthy relatives will come to this celebration. It has been found in the field work that the poor do not perform any rituals.

Pregnant women in this community are not sent out side after five months. Because it is believed that pregnant women will be soon catch up from bad strengths or will be get troubled. Whenever going out, it may be advisable to keep lemons with them.

4.6 Birth of a baby:

After the baby is born there will be many celebrations. Females make their first childbirth at their husband's house. After giving birth, the mother and the new born child will not be touched by anybody. Because that will be believed as a foulness. If, in the time of the delivery, her mother helped her, she will be banned to enter in to the God's room, and also to touch the things in the house. They also believe that if she touches,

there will be some bad things happen to the family or the Goddess will be anger with the family.

The pregnant woman makes all the preparations for her childbirth days. That means a small hut will be put outside the house when her delivery date nears. A stock of old clothes with old beds will also be made. in the delivery time, the pregnant woman has to wear tender but old clothes. If, the woman is wearing gold or any other valuable things, she will unwind the things and put in their house. She is now ready to give her childbirth in the hut. After the birth of the baby, its umbilical cord will be cut with a glass knife or blade, and the navel is fastened with thread. Then placenta will be put in a small pit near the house, and she has to close it. Then she will take a bath. She will be given mud pots, plates and mud vessels. After the childbirth, the woman has to cook by herself. If not, the other members of the house will give her the meals. The members of the family say that the clothes used for five days, after the delivery, will be thrown out. Now she has to wear the remaining old clothes. Again, a month later, those clothes also will be thrown out. After forty days of wearing other old clothes, those clothes will also be thrown out.

No matter how hard it might be before, still the pregnant woman was being given birth at home only. They had a wrong belief that the trouble during the childbirth wasdue to the misdeeds or foulness or it might be a result of immoral relationships. So, at the time of the delivery, they used to pray if they have done any wrong deeds, the family members would confess those wrong deeds in front of the God and as a penalty, they were ready to undergo and giving some amount or some service to the God.

Now a days, mostly women are giving birth in hospitals. In addition, there have been minor changes in the rituals of childbirth. According to the 21 years old Suma, who had passed her SSLC,-“Our tradition is very bad. The postpartum care is not so good. The delivered lady will not get hot water. The whole body will pain due to this negligence. The cold weather will also bean outbreak. In our tradition nobody will touch the lady who is giving birth. But my mother came to help me. She touched me. Now people will not follow the rules so hard. In these days, all the pregnant ladies are going to the hospitals for their delivery. My delivery also had been done in the hospital only. After the baby delivery, I was sleeping in a room and using a cot to sleep. I was using aluminium plates, steel glasses and mud pot. For heating water, I used tin box. After three months, we have to throw all these things. Though we are sleeping inside the house, have to take bath outside the house. A pit will be made near the house. And on that pit a slab

stone will be kept. Around that place, a sack or a saree will be wrapped. The delivered lady has to take bathe there only. We have a little change now within our reach. If there is only one room in a house, and we put the God in that room, then only a hut will be built out of the house. Otherwise, if there are two rooms in a house, the delivered lady will get a corner in the room for her and a screen will be put there to make partition in that room. There is a belief that the shadow of other women should not be fell on the baby." When the woman has been asked about the food of the mother of the new born, the answer was- "After the birth of a baby, the mother of the new born will be given only jowar roti and jaggery to eat for five days. She should not eat rice until five days. After five days she can eat mutton, chicken etc. There is a rule not to eat Puri, dose, Poli." Suma said that she ate Puri from a hotel. Recently, there have been many changes in the practice of childbirth in this community. An example of this is in the following photographs.

Photographs of the woman after the childbirth and child in the changed situation:

4.7 Naming Ceremony:

Naming ceremony of a child will be on fifth or on the ninth day after birth. This will be done again two months later. The naming of the baby will only be on the fifth day and should not be kept in the cradle. There is no tradition of keeping the baby in the cradle on the fifth day. Prior to the nomenclature, the place where the woman gave birth will be cleaned. Then the baby's clothes will be removed, after removing the nails of the hands and feet, will be tied up in the clothes, and the all the old clothes are thrown away from the house.

Two clay pots will be brought from the potter. They prepare two thick rotis from jowar and will be mixed with jaggery. These rotis must have to be eaten by the aunt of the baby, nobody has to eat the rotis. In this ceremony, only the ladies have to participate. The ladies who participated in this ceremony will have a feast outside the house. Or from

the hotels, some sweet dishes will be served. Because there is a belief that to eat from the house where a child has taken birth, will be foul.

Now a days, those who are financially strong, will celebrate the ceremony of naming ceremony of the child. As the influence of modernisation, if a girl child is born they share *jilebis, and* if a male child is born, share pedhas.

4.8 The Ritual celebrating after death:

There will be a number of rituals celebrating after the death in the Haranashikari community. The funeral of the deceased will be done in two ways. One is burning and the another is burying. If the deceased is a woman, the dead body of the woman will be covered by the clothe of the Goddess of her house and if the deceased is a man, the corpse will be covered by the clothe of the God. The corpse is buried on the same day or the next day of the death. Neem or any other wood will be used to carry the corpse to the graveyard. The corpse will be laid on the corpse carrier and first taken to the east. Then the corpse will be taken to the direction where it is to be burned or buried. While carrying the corpse, they will carry water and ghee in a mud pot from home. After Putting the corpse in the cemetery, they apply ghee on the corpse from head to feet and put a bath. Then will lay the corpse on the wood as stomach down, and all the clothes and other ornaments if any on the corpse will be taken out and put the wooden pieces on the corpse. After that, the eldest son or the youngest son of the family will set fire to the corpse.

After putting fire to the corpse, everyone will sit quietly on one side. Then the priest will speak about the dead person. Now everyone will go home. The women have the opportunity to go to the cemetery. But they will not be allowed to set fire to the corpse.

Whoever dies in this community should not even cook in their houses. If anyone cooks, they will be expelled from the community. Tea or the breakfast will be brought from the hotel. In the house of the dead person, the fire shall not be kept in the stove for eleven days. So, the relatives and neighbours will cook and serve.

If the husband of the woman dies, the sari that she wears will be teared up and the sleeves of her blouse also will be teared up. Bangles, *mangalya*, saffron and anklets will be removed. If the wife dies, the husband's collar of the shirt will be teared up. The

person cannot show her face to others. Do not have to take bathe for twelve days, have to eat unsalted food, not to drink even tea and prohibited to eat any snacks. They will be served only jaggery with roti of jowar. She can't go to the house of anybody. After twelve-days the person will have a similar food again. There will be no celebration of any function at their house in these days.

The program of the next day:

On the next day after the person's death, all of the relatives will go to a burial or the cremation ground. All the items needed for the task will be deposited in the store on the first day of the death and taken to the cemetery on the next morning. The materials needed for the task will not be brought back to the house. In the cemetery, after giving bath to the dead body, people will have saved a little water in the mud pot on the previous day, with the dead body burned near the morgue. Using the same water, the widow of the dead will knead wheat flour using only one hand and will make a steak roti. If the female dies, her husband will not prepare roti, but rather a daughter, sister or mother will prepare. There is a rule that this should be done by female only. In the ashes of the corpse, nearly one pot of yogurt will be put. After that, the people will keep desired food of the dead person on one side of the ashes and will go away and sit quietly until the crow to come and eat. If the crow will touch the food, the people think that the dead person himself in the disguise of the crow came and touched the food. If the crow does not come and touch the food, people will think the soul of the dead has not find peace, still it has the desires.

If the little children died, those will be buried in the grave. If unmarried died, the corpses will be burn. On the next day, the relatives of the deceased will come to the space of the corpse burned area and keep milk and roasted chickpeas and sugar. For the unmarried people, there will be no program of twelve days.

The Twelfth Day programme:

Twelfth days after the death, this programme will be done. If the twelfth days' programme is not being performed, people should not perform any good deeds, such as worshiping God, marriages or other activities at the house. The twelfth day of work will be performed on the eleventh night of the dead. The things needed for the work will be brought from the potter. 18 Small mud pots, one large pot, two mud plates- one large and the other small will be brought. ¼ th kilogram foxtail millet, wheat flour and the favourite fruits, dish of the dead person will be brought. Everything will be kept outside the house.

After identifying a place in front of the house for worship, the dead person's photo will be placed there. The worshiping Ark of Lord in their house also will be kept with the photo. In front of the place of worship, the big pot which was newly brought from the potter will be filled with water. The water will be poured into the six small pots. These pots will be kept in a line. The other six pots will be kept face to face. The six pots filled with water will be placed in one line and seven rounds of *Suragi* thread will be wrapped around. In the same way, empty pots will be placed in front of it and also wrapped with the *suragi* thread seven times. In the remaining six pots, the fruit pieces and dishes will be put and these pots will be kept at a short distance.

When this programme is done on one side, females on the other side will be busy in preparing thedish from millet and jowar. The widow of the dead (if the wife is dead, the daughter, if there is no daughter for the dead, the mother) will prepare eighteen rotis very carefully, without tearing. The rotis will be put upon all the mud pots. The rice made up of millet and jowar, the rotis and all types of dishes will be put in the mud plate at twelve o'clock at night. To look away from the place of worship, now everyone will sit quietly. They will watch the whole night. It is believed that if any animal or a bird had touched the food, the soul of the dead person itself came in the form of those creatures. In the morning, when the sun rises, water filled and the empty pots will be overthrown. At about twelve o'clock the overthrown pots will be break. All the slices will be packed in a bag and carried away to a river. The ark of God will also be taken to the river and will wash the God. After this ritual, the people of the community will put the new clothes on the God.

It is said that the soul of the dead person actually comes in the course of these twelve days. They will also give some examples. A women reported that there have been two or three incidents in the Haranshikari Galli of Vijayapur city. As Santoshi said, “In our neighbourhood, a woman was died and she had a one-year-old baby girl. She came to their house on the twelfth day. The people of her house had seen her. Our clan Swami also had seen her. Our Swami said that if anybody want to see her, they might touch him.” She said that all of the people were too much afraid on that day. She also explained another incident. –“When a youth died in our galli, on the twelfth day, everyone was calm. Probably the time was twelve o'clock at night. His bike started automatically.” Many traditions are thus celebrated by the community. But it has been found that women have shunned away from many practices.

Photos of 12th day after the death context

Reference Books:

1. Budakattu Abhivruddhi Mimanse, A. S. Prabhakar, Page No. 87
2. Strivada, Pada Vivarana Kosha, H. S. Shrimati, Page No. 371
3. Strivada, Pada Vivarana Kosha, H. S. Shrimati, Page No. 372
4. Same Page
5. Same Page
6. Mahila Sanskruti, Dr. R. Sunandamma, Page No. 126
7. Same Page
8. Pardhi, Dr. Lakki Pruthviraj, Page No. 31
9. Strivada, Pada Vivarana Kosha, H. S. Shrimati, Page No. 273
10. Same Page
11. Pardhi, Lakki Pruthviraj, Page No. 42
12. Strivadi Mano Vijnana, Indira Jaiprakash, Page No. 72

UNIT: FIVE

The Educational and Economical Life of Haranshikari Women

5.1. The Educational status of Haranshikari women

5.1. I Education level of tribes:

5.1.II. The level of education of Haranshikari women

5.1.III.Learning Centre for the Children of Haranshikari community of Vijayapura City

5.1.IV. The students of Vijayapura who got the training of Covid crash course

5.2: Economic status of women in the Haranshikari community:

5.2.I. Economic status of women

UNIT: FIVE

The Educational and Economical Life of Haranshikari Women

5.1. The Educational status of Haranshikari women:

For every person's evolution of human development, knowledge will be the main cause. This knowledge is acquired mainly by education. Socrates says about education- "Education is to abandon guilt and find out the truth. Accordingly, the aim of education is to lead the person from untruth to truth, darkness to light, ignorance to consciousness, evil to goodness. If such a rich education was available to the tribe, it would not have to lead a life of ignorance till now. These communities are living like the island where the links of the civilized communities have unscrewed. Thus, many problems are encountered without developing an external attachment.

Education has the meaning of life management training. In addition, we may think of gaining experience, expanding awareness and learning the skills necessary for the continuation of life. Education is a way of evolving the full range of potentialities within the internal gap. Education as a synonym for the word indoctrination or learning. Education has the meaning of expressing, stripping, upbringing, articulating. Swami Vivekananda says education is the manifestation of what is already in man.

"Education means upbringing. From the beginning of our life, we are getting an education. According to the renowned teacher and philosopher Rousseau: Whoever can adequately understand the sad events and disasters of this life, are the truly well-educated. In a real sense, education is not just content collection of information. It is not ethical, even not memorizing the events! It will teach the art of mixing with others and realizing oneself. Complementary to this, all forms of training should be available from education. Knowing the truth and putting it into practice can mean true education.

A number of experts and researchers have already shown that education plays a strong role in the construction and development of a society. As we know, developing countries are proven in advance in education and able to improve their economic and quality of life. Looking at the development of different countries against this background, we know that many countries in the third world, mainly in the continent of Africa and Asia, are still deprived of education. Insecurity in these countries, including India, is still rampant, which in turn will jeopardize their economic and social progress. When we look

at this outline of insecurity, what is striking is that women are deprived of education in large numbers. Often the Haranshikari women are the most illiterate among the tribal women. Tribal population constitutes about 8.6% of the country's total population. Women are the most illiterate among this tribal population. This is also one of the reasons for the setback in the development of our country. So, it is inevitable for the government to put more emphasis on the education of these tribes. Against this background, the female literacy rate is given here.

Table: 1 The literacy Rate of women in India from 1901 to 2011

Sl. No.	Year	Total	Male	Female	The difference among the literate male and female
1	1901	5.4	9.8	0.6	9.2
2	1911	5.9	10.6	1.0	9.6
3	1921	7.2	12.2	1.8	10.40
4	1931	9.5	15.6	2.9	12.7
5	1941	16.1	24.9	7.3	17.6
6	1951	18.33	21.16	8.86	12.30
7	1961	28.3	40.40	15.35	25.05
8	1971	34.45	45.96	21.97	23.98
9	1981	43.57	56.38	29.76	26.62
10	1991	52.21	64.13	39.29	24.84
11	2001	64.83	75.26	53.67	21.59
12	2011	74.04	82.14	65.46	16.68

Resources: The census of2011, 2016(jagarnjosh.com)

The above table shows that the literacy rate of women is lower than that of men and that the gap between those is increasing from year to year, or there is no reduction. Similarly, the same case in the historical view of literacy in Karnataka.

Table: 2 Historical view of literacy in Karnataka, 1951-2011

Sl. No.	Years	Total	Males	Females
1	1951	20.60	-	-
2	1961	25.40	36.20	14.20
3	1971	31.50	41.60	21.00
4	1981	38.50	48.80	27.70
5	1991	56.00	67.30	44.30
6	2001	66.64	76.10	56.87
7	2011	75.60	82.85	68.13

(The Census of Karnataka, 2011, Dr. T. R. Chandrashekhar, Dept. of Publicity, Kannada University, Hampi)

In the above table, “Historical description of literacy in Karnataka is given. It shows how literacy has grown over the course of 1951 to 2011. The same rule can be applied here as literacy goes up and the rate of growth decreases. One thing to note here is the literacy of women, percentage in gender literacy gap. In 1961, the literacy rate was 22%, and in 2011 it decreased to 14.72. The literacy rate in our state in 1981 was 38.50% and in 1991, it increased to 56%.”

According to the Census of 2011, the literacy rate of India is given as below:

Table: 3 According to the census of India, the literacy rate of all the states of India

Sl. Nos.	States	Literacy Rate	Literacy Rate of Male/2011	Literacy Rate of Female/2011	Literacy Rate of 2001
	India	**74.04**	**82.14.**	**65.46**	**64.83**
1	Kerala	93.91	96.02	91.98	90.86
2	Lakshadvip	92.28	96.11	88.25	86.66
3	Mizoram	91. 58	93.72	89.40	88.80
4	Tripura	87.75	92.18	83.15	73.19
5	Goa	87.40	92.81	81.84	82.01
6	Daman & Diu	87.07	91.48	79.59	78.18
7	Pondicherry	86.55	92.12	81.22	81.24
8	Chandigarh	86.43	90.54	81.38	81.94
9	Delhi	86.34	91.03	80.93	81.67
10	Andaman & Nicobar	86.27	90.11	81.84	81.30
11	Himachal Pradesh	83.78	90.83	76.60	76.48
12	Maharashtra	82.91	89.82	75.48	76.88
13	Sikkim	82.20	87.29	76.43	68.81
14	Tamil Nadu	80.33	86.81	73.86	73.45
15	Nagaland	80.11	83.29	76.89	66.59
16	Manipur	79.85	86.49	73.17	69.93
17	Uttarakhand	79.63	88.33	70.70	71.62
18	Gujrat	79.31	87.23	70.73	69.14
19	Dadra & Nagar Haveli	77.65	86.46	65.93	57.63
20	West Bengal	77.08	82.67	71.16	68.64
21	Punjab	76.68	81.48	71.34	69.65
22	Haryana	76.64	85.38	66.77	67.91
23	Karnataka	75.60	82.85	68.13	66.64
24	Meghalaya	75.48	77.17	73.78	62.56
25	Odisha	73.45	82.40	64.36	63.08
26	Assam	73.18	78.81	67.27	63.25
27	Chhattisgarh	71.04	81.45	60.59	64.66
28	Madhya Pradesh	70.63.	80.53	60.02	63.74

29	Uttar Pradesh	69.72	79.24	59.26	56.27
30	Jammu & Kashmir	68.74	78.26	58.01	55.52
31	Jharkhand	67.63	78..45	56.21	53.56
32	Andhra Pradesh	67.4	75.56	59.74	-
33	Rajasthan	67.06	80.51	52.66	60.41
34	Arunachal Pradesh	66.95	73.69	59.57	54.34
35	Telangana	66.5	-	-	-
36	Bihar	63.82	73.39	53.33	47.00

(Wikipedia.org/list/of/Indian-state and union territories-by-literacy rate, Date-15/01/2019 downloaded.)

The table below shows that the top five literacy states in the census of 2011 are: (1) Kerala : total score of 93.91, female 91.98, male 96.02 (2) Lakshadweep: Total : 92.28, Female88.25, Male 96.11, (3) Mizoram Total 91.58, Female 89.40, Male 93.72 (4) Tripura : Total 87.75, Female 83.15, Male 92.18, (5) Goa : Total 87.40, The female has a 81.84, the male-92.81, (According to the same census, the five states with the lowest literacy rates are: 1) Bihar: Total 63.82, Male 73.39, Female 53.33. 2) Arunachal Pradesh: Total 66.82, Male 73.69, Female 59.57. 3) Rajasthan: Total 67.06, Male 80.51, female 52.66. 4) Jharkhand has a total of 67.63, Male 78.45, Female 3.1, Female 56.74. 5) Andhra Pradesh Total 67.04, Male 75.56, Female 59.74is found.

5.1.I Education level of tribes:

To understand the early efforts of tribal education, we have to look at the mood of the people of that time and the differences between the tribes and the general population. It was a time when the people of these tribes were depicted as barbaric, creating much mistrust about these tribes. The tribal people were mistreated by some castes. The narrow-mindedness of the upper caste, untouchability and the mistrust of the tribal communities caused the tribes to fall back socially and academically. The informal education system that the tribes inherently had in their society was wonderful. They were educated by the leaders and elders of their communities/groups/tandas. It was an education by experience of life. In this informal way, learning through and as per culture was available. Today being literate is completely different. The legacy of folk education, which has been passed down orally from generation to generation, has been the dominant art of the tribes. All the above said type of education was given to the communities as a part of formal education- The art of hunting, food procurement, herbal medicine, animal movement, water sources, forecasts of natural disasters, self-defence, physical exercise,

to identify the odour of different species, forest production, knowledge of birds and traditional practices that should be practiced among the population.

The Adivasis were relegated by the negligent attitude about them in pre-independence India. Tribal communities have been deprived of education as a result of their nomadistic attitude. In this case, the tribesmen became the victims of the authorities, the money lenders, the traders, the zamindars and the priests. They did not receive any direct education programs. In such cases, the closest hope for tribal education was Christian missionaries. Christian missionaries are therefore recognized as the initiators of the education of tribal communities.

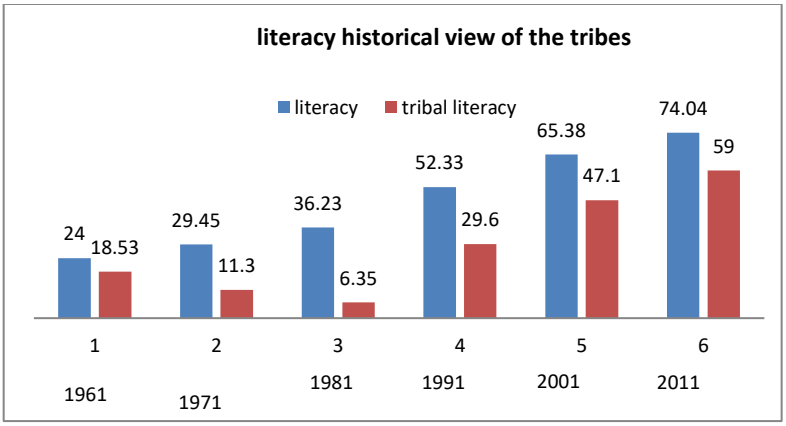
Jawaharlal Nehru, first Prime Minister of India, for the upliftment and education and culture of tribal communities, said, "In the face of modernism and reformism, tribal culture should not be ignored. There is a necessity of forming some special educational courses including the education, curriculum and the culture of the tribal community.

Certain provisions for the protection of the interests of tribal education and communities enshrined in the Constitution (Article 46, The State is responsible for the protection of the educational and economic interests of the Scheduled Castes and Scheduled Tribes. The state must protect these communities from all types of social injustice and aggressions.) The Kothari Education Commission (1964-66), in its recommendations, stated that tribal education should be given priority and also recommended the transformation of education for the deprived areas. So, the hilly areas were transformed into priority centres Establishment of the education system in primary schools, residential schools, ashram schools. The first two years of schooling have recommended that the teaching media should be the language of the tribal community, followed by a regional language education. The growth of education in tribal communities is one of the most important contributions to the education policy of the Nation, 1986. It stated that there should be recruitment of qualified and experienced teachers to teach in the tribal environment. The government suggested that the government should try to attract teachers to these areas. The Education Policy of the Nation Should create Social unity and social harmony by providing equal educational opportunities to the tribes of the country. The policy also recommended the establishment of a single form of art.

Table: 4 A Literary historical view of tribes:

Census	General Literacy	Tribal Literacy
1961	24.00	18.53
1971	29.45	11.30
1981	36.23	06.35
1991	52.33	29.60
2001	65.38	47.10
2011	74.04	59

(The Annual Report of the Ministry of Tribal Affairs of India -2006 and 2016-17)



"The Fifth All India Educational Survey provides statistics about the education status of the communities. Among those, about 83% of the tribes have a school within a distance of 1 km. This survey says that the schools are not available within a distance of 1.5 km for the 8.3% of the Tribal population. About 25000 of the tribes have not getting any facility of schools. Again, this survey mentioning the lagging behind of the availability of secondary education, only 18.8% scheduled tribes are getting this facility. The Central Government and the State Governments have urged the associations and non-governmental volunteers to strive for education". The absence and the substantial distance of schools in tribal areas may be the reason for the exclusion of the children from the schoolsor the absence of enrolment in the school and due to this their literacy levels are low today.

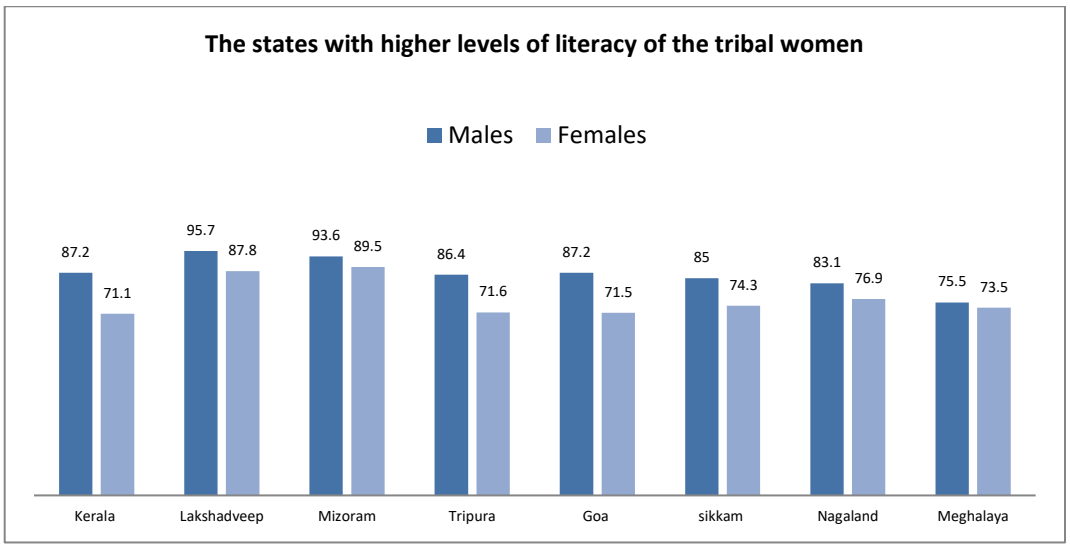
Table: 5 According to the census of 2011, the literacy rate of Scheduled Tribes of India

Sl. No	States	Total Literacy Rate	Literacy Rate of Male	Literacy Rate of Female
	India	59	68.5	49.4
1	Kerala	75.8	80.8	71.1
2	Lakshadveep	91.7	95.7	87.8
3	Mizoram	91.5	93.6	89.5

4	Tripura	79.1	86.4	71.6
5	Goa	79.1	87.2	71.5
6	Daman & Diu	78.8	86.2	71.2
7	Andaman & Nicobar	75.6	80.9	69.9
8	Himachal Pradesh	73.6	83.2	64.2
9	Maharashtra	65.7	74.3	57
10	Sikkim	79.7	85	74.3
11	Tamil Nadu	54.3	61.8	46.8
12	Nagaland	80	83.1	76.9
13	Manipur	72.6	77.3	67.8
14	Uttarakhand	73.9	83.6	63.9
15	Gujrat	62.5	71.7	53.2
16	Dadra & Nagar Haveli	61.9	73.6	50.3
17	West Bengal	57.9	68.2	47.7
18	Karnataka	62.1	71.1	53
19	Meghalaya	74.5	75.5	73.5
20	Odisha	52.2	63.7	41.2
21	Assam	72.1	79	65.1
22	Chhattisgarh	59.1	69.7	48.8
23	Madhya Pradesh	50.6	59.6	41.5
24	Uttar Pradesh	55.7	67.1	43.7
25	Jammu & Kashmir	50.6	60.6	39.7
26	Jharkhand	57.1	68.2	46.2
27	Andhra Pradesh	48.8	56.9	40.9
28	Rajasthan	52.8	67.6	37.3
29	Arunachal Pradesh	64.6	71.5	58
30	Telangana	49.5	59.5	39.4
31	Bihar	51.1	61.3	40.4

(Note: No Notified Scheduled Tribes in Punjab, Chandigarh, Haryana, NCT of Delhi and Puducherry as in 2011)

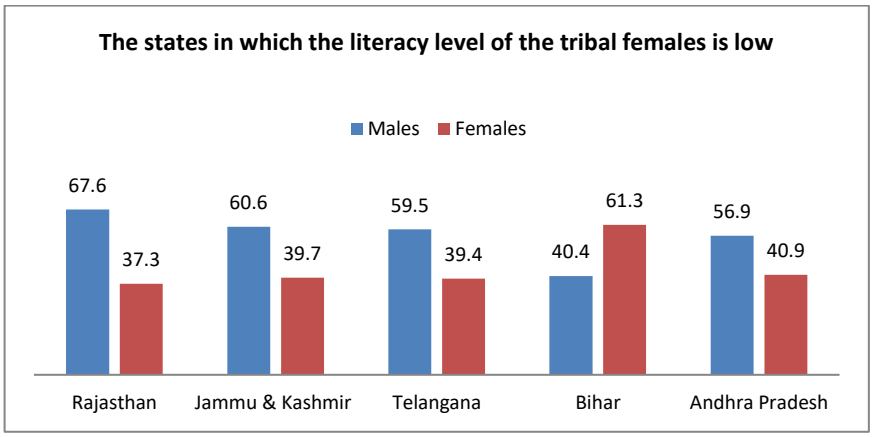
(Information: From the Annual Report of the Ministry of Tribal Affairs, 2016-17)



(Information: Based on the information in the table above)

This map is based on the above table. Total education in these above states has increased. Compared to the education level of male, education level of female is lower. It is, of course, apparent that in the male dominated society, the education of boys is more important than that of girls. It is alarming that this kind of Vedic temperament is growing in tribes.

The states in which the literacy level of the females is low



As per the census of 2011, based on the table of the literacy of the tribal communities of India. The least literated states have been mentioned in this graph. Female education levels are very low compared to males.

Table: 6 The Ratio of the dropouts in the school level in the Tribal communities

Year	Class (1-5)			Class(1-8)			Class(1-10)		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
2011-12	36.1	34.4	35.3	57.3	57.1	57.2	64.4	67.6	65.9
2012-13	33.3	31.2	32.3	50.6	47.5	49.2	63.2	62.2	62.7
2013-14	31.9	30.7	31.3	49.8	46.4	48.2	63.2	61.4	62.4

(Source: Educational Statistics at a Glance, Dept. of School Education, MHRD,Information: The Tribal Ministry of Government of India-The Annual Report of 2017-18).

As the above table shows, the school dropout rate has been decreasing every year. However, high school dropout rates can be observed in early adulthood. There is a higher incidence of boys leaving the school than that of the girls in school dropout rate. But there is not much of a gap between them.

The education level of the tribes as a whole is low. The government has too many plans to improve their education levels. They need to work on raising their level of education by making plans.

Many programs are implemented in the state under central government and state government grants to improve the educational and economic conditions of the tribes. In 1991, the Directorate of Scheduled Tribes was opened. Tribal development centres have been opened in Mysore, Kodagu, Chikkamagaluru, Dakshin Kannada and Chamarajanagar, as these are the five most densely populated districts. In 2001-02, Chitradurga, Raichur, Belagavi and Chamarajanagar districts, the Tribal Welfare Officers were deployed. At the taluka level, Social Welfare Officers are held responsible for the education of the Scheduled Tribes. It is regrettable, however, that his education level is so low.

Tribal communities in Karnataka have developed supplementary programs for literacy and education. “As per the census of 2001, the average literacy rate of Karnataka is 62% and that of tribal literacy is 48.02%. Literacy rate is 53.02% among men and 36.06% among women. The Department of Social Welfare has implemented its own education programs with the grant of the Centre. Monastery schools for the tribal children (9200 children are studying in 122 Residential Model Schools), Pre-Matriculation Free-Hostels (72 Hostels for boys and 20 for girls are established and 4900 students benefited from this facility. 10 School complexes and central boarding schools are functioning. (There are 02 schools and 226 children are studying.) There are subsidized schools & colleges for the education of the Scheduled Tribes. Here the children are getting free textbooks, residential facilities and scholarships. There is reservation in various professional courses and there is an opportunity for medical and engineering education.

Children who are getting ranks in the examinations are rewarded, students are financed on loan basis for graduation and higher education. There is also a facility of the 'book bank', where the students may get the facility of the books, and also provides funding for M.Phil., Ph. D. Research. Representatives of the tribes are having the training of handicrafts, sewing training, drawing and pantry training. Short-term training programs that enable self-living are popular in Karnataka. The department operates 278 institutions and 17640 children are benefiting from it. Along with the government, NGOs are also working for the development of tribal communities. The Vivekananda Tribal Welfare Centre, led by Dr. Sudarshan, is a trendsetter in Rangana Betta. There are new experiments in the education of children of Soliga. Heggadadevanakote is broadcasting Vivekananda Youth Education Centre. Starting a Department of Tribal Studies at the University of Hampi, is continuously working on Tribal Education Research and Protection of Tribal Culture of Karnataka. The publishing of books, workshops, Seminars, the Churn of Thoughts also takes place. This is really minuscule work. Under the State Government, The Tribal Research Division started functioning from 2004-05. The Department, which has a Research Training and Publishing Division, works closely with the Centre to educate tribal people in the state. "

Tribal community as a whole has been drawn the attention of the education experts and economists. Even though there are widespread programs for the welfare of education, the Haranshikari community is far behind in securing the benefits. Though some have been got the benefits, they struggled harder to get.

5.1.II The level of education of Haranshikari women:

To know the indicators of the development of any society, we have to measure it by the quantity of the supply of education. Education is an important shape for a person's personality development. Gargi and Maitri are for example, ancient times. But there are only a handful of women educated than that of educated men. This highlights the importance of paternalism in education. Thus, it is evident that the educational standard of women is less than men in our society. Here, women have been given second place in the society by giving the man first priority. In addition, many superstitions, rituals are imposed on women because of these imposition, all these are obstructing their education to come out of the family to get education.

From the beginning, the girls are taught that the girls have to learn home chores and cooking, as well as a role model. The boys are instructed to work outside the home and teach how to deal with the outside world. Involving the girls in cooking, worshiping, restoring, and traditionally doing the things that many women in the family are doing, makes her a role model and makes the situation feel like her main role is to stay home and satisfy family members. This makes the girls feel disliked in schooling. Such a mentor neglects to educate girls and comes to the conclusion that home is their main source.

The life of women is embodied with patriarchy in the social context. Values such as patriarchal, religious and philosophical restrictions on women have limited them to one sector. The patriarchy system tied the women with strict rules limited with family and marriage institutions. The man enslaved the woman, who is his partner and succeeded in controlling and conquering. There are countless strategies to play with dolls and create a sense of belonging through home chores and limiting her ability to be a housewife as a home decoration. Glorifying the Motherhood and shutting down her thinking power thereby blocking her mobility. In this way, in a male-dominating society, women naturally stayed away from education. In the Haranshikari community, the importance of womanhood is limited to housewife and motherhood. There is misbelief in these families that if a woman gets a higher / higher education, she may not manage all of the responsibilities of the family, so, she is deprived of education today.

In today's modern scientific and technological age, the level of women's education has reached a level of development, but it is limited only to the higher and the middle-class women. While the children of the poorer of the lower classes receive little education, the higher priority is given only to the given male education. Female education is not given any priority. Thus, when it comes for educating the woman in a social context, she is discriminated against in the family. The status of the lower classes who live under the mainstream of the society is thus in an under-development stage, but when we glance at the education level of the tribal community it is still in the primary level of development. Only a few tribal people have succeeded in getting an education. But there are still many communities left with education. The Haranshikari community is one of such communities.

Many NGOs and government agencies are launching education programs such as the Backward Communities of Development. Taking advantage of this, some of the tribal communities are fully educated and engaged in the mainstream of society. But the Haranshikari community can be found lagging behind in getting education. So, the overall educational level of these people is very low. Here are some statistics from a study.

"There are about 900 families in the Haranashikari galli in Vijayapura city. Only one of the men is educated up-to PUC. Not a single girl is educated in these families. All the girls are illiterate. In Khatijapur, near Vijayapura, only 3 children of the Haranashikari community go to school.There are also all the girls who are illiterate. Yet all the females are illiterate in the Kenchara colony of Indi Taluk. 90% of the boys are illiterate. Only 10 children have been attending school recently. Still, about 10% of the Gadag district received adult education. But the parents of these are illiterate. In Bagalkot, 50% of people are literates. It is a school which was opened during British rule, and the parents were persuaded to send their children to school, so the literacy rate is somewhat less satisfactory. But only 10% of the girls are literate. In Kolar, 600 families, only 10 boys and 7 girls are literate. 15 students go to school."

The above statistics show that the Haranshikari community has placed all the responsibilities on women to make them mentally at the outset of the idea that she should and be in the midst of the four walls. The family does not provide enough priority for the female child. Not focusing on the desires of the girl child while only focusing on fulfilling the desires of the male child. Education is also one of those priorities. In the Haranshikari community, girls are being deprived of education and also hindering their prosperity. In this way they are pushing the girls into ignorance. In the life of a female, the emphasis is placed on traditional practices and family life, not on education.

"Women of all classes are exploited, regardless of caste, religion or economic background. Our society has not come out of the notion that to educate a woman is a waste. So, we may notice that there are more barriers than encouragements in promoting women's education in the Haranshikari community."

By looking at the table below, you may know that the people of the Haranshikari community have lagged behind in not getting education.

Table: 7 Levels of Education of Haranshikari Women

Sl. No.	Education	No. of circles	%
1	Illiterates	285	95%
2	Primary	11	3.66%
3	High school	03	1%
4	Secondary	0	0
5	Pre university	0	0
6	Degree	1	0.33%
	Total	**300**	**100%**

About 95% of the total 300 women enrolled in the study are illiterate. This is because women are deprived of education due to poverty. Other girls in the community have also refused to go to school because the others do not attend school. The parents of the girl do not feel that the daughter should go to school. So mostly women are illiterate. Further 11 women received primary education. But they do not know how to read and write. Secondary educated women write their names and read a little. Yet women in this community appear to be lacking in high school, pre university level education. But in Bagalkot, only one woman has graduated B. A,B.Ed. But the level of education of the children of the Haranshikari community seems to have changed somewhat.

Table: 8 The educational standard of the Haranshikari children

Sl. No.	Education	Female	Male
1	Illiterates	75	78
2	Primary	43	45
3	secondary	35	38
4	High school	24	26
5	Pre- university	5	6
6	Graduate	3	0
7	Post graduate	01	0
8	Ph. D.	0	01
	Total	162	194

A total of 300 women were included in the study. The total number of the children are 356. This includes 162 female and 194 male children. There are 75 females who are illiterate. It is found that 78 of the males are illiterate. Elementary education is obtained by 43 females and 45 males. If 33 girls get secondary education, 38 boys get it. High school education is attended by 24 females and 26 male children. If 5 girls get admission to the PUC for undergraduate education, only 1 out of 7 males receive ITI-1, Diploma-2, PUC-1 and only one Ph. D. Three girls have access to graduate education. Those who got admission to B.A. degree-2, B.Sc. degree-1, M.A, B.Ed.-1. It is a promising

development to educate their daughters beyond all the obstacles of the society. Here are the cases of girls who are both, educated and graduate.

Case : 1

(With the permission of Annapurna Chauhan, the photo has been used.)

Annapurna Chauhan resided in the Haranshikari galli of Bagalkot. She is 24 years old. She went to the Government School near her galli from first standard to seventh. In 2016, she passed her B. Ed. in Guledgud. In 2015, she completed her M. A. in history. She finished her diploma in tourism also. She is the first woman to get her post-graduation in her galli. (As per the information of the field work.) As her father wished a good future to his two daughters and a son, he educated his children. Though Annapurna's father is a graduate, he is working in his own shop. Annapurna's brother Anand Chauhan is studying in B.E. Her sister Shambhavi completed her B. Music and she is studying her B. Ed. and with the study, she is working in a school as a music teacher on a part time basis. In this way, her father is encouraging his children to study. Annapurna also worked as a guest lecturer in the girls college of Bagalkot for 6 months. In January, 2020, the regular lecturer returned for work and Annapurna lost her job. So, somebody advised her to take tuitions in her colony. She answered in distress that the people of her community are not interested in education. And she also said that they don't know the importance of education, so raising awareness about education in those people is very difficult. She worried about their ignorance and said that to uplift those people is not so easy. If somebody tells them to read and write, they will think of them as bad people. She is now preparing for FDA, SDA, KAS, KST Examinations.

Case:2

Ashvini Kale is living in the Haranshikari colony of Vijayapura. She is studying in the first year of B. A. She also completed her primary education in the school of her

colony. She is very much interested in sports. When she was in primary and high school, she was playing kabaddi, Kho Kho, Volleyball. So, her father noticed her interest in sports, to acquire more specification, he admitted her in a special training school of sports. Her father is also educated. His aim is to educate his children and to get them a good job. Ashvini has two sisters and one brother. They are also trying for the district level, state level and national level championship achievement. Ashvini bagged third rank in shot put and second rank in discus throw in 2019 at Udupi. She got third rank in the Nation level and second rank in the International level of judo championship held in Pune and Maharashtra. Ashwini is the first female in the Haranashikari community of Vijayapura city to continue her education and also participate in sport. (according to fieldwork information data). Ashwini says 'The people of our community do not educate girls. But, our father educated us even though we are three daughters. He has given us freedom in the home. It was our father who gave us the opportunity to drive Scooty. He taught us to drive scooters. When we see other girls we pity them. Because, If they ride bicycles, the people will ask them as they are gents. she says the girls who don't get education are also not going forward,". Ashwini said that in the near future, She will get a PSI post or IPS post.

Some of the Photos of Ashvini Kale getting awards in sports

These two cases show that fathers are encouraging their daughters in the family. It is difficult to get out of the house because of the traditions imposed on the females in this community. Thus, females can only be educated if they might come out of the grip of men and the traditional stress. These two cases need to be the role model for this Haranshikari community.

In some families, we may notice that the girls are going to school. But when these girls reach the age of puberty, their education will be curtailed. The reason is that the girl has to get married. This is why a large number of females in the Haranshikari community

get married at a tender age. If girls are educated too much, the girls will find it difficult to get married, and if the girls will become well educated, they will refuse to marry. The belief that educated girls will not marry has taken root in the community. Against this backdrop, the education level is depleted. Also, it is difficult to educate the children as the Haranshikari families carry the burden of poverty. Here are the cases of girls who have been deprived of education due to poverty and early marriage.

Case: 3

Suma (name changed), a resident of Vijayapura City. She is 14 years old. She has a wish for education. Her mother stays at home and is doing the same business of arrack as the elders of the family are doing. This business will not always be able to be done. Because of the fear of the police. Her father goes to work. But he goes only when he gets a job. Other-wise he will stay at home. Her mother must have to take the responsibility of the family. Suma has two brothers. She is the youngest at home. Her two brothers are studying. One brother is doing his ITI and the other one is studying in PUC. She is currently passed in the SSLC with second class marks. She wants to study further. But she is not permitted to study. The reason is that her marriage has been fixed with a relative. The family of her husband are not allowing her to further study. If the girl wishes to study beyond their wish, they frighten her to be abandoned. So, though she wanted to continue her further study, she had to stay at home. When the field workers spoke to her, she told her problem. When she has been asked why they are not permitting her to study further, her answer is “The elders are of the opinion that girls will become arrogant if they are permitted to study more. They will not do any household chores, will do only their own wishes and the people outside are not so good. Anything may happen if girls go outside." But she has a deep wish to study more. When she wished to take the training in tailoring, in the Rudset Institute of Vijayapura, she was not allowed for the approval of her admission as she is underaged. And when the city council was providing the free training of tailoring, there also she had no chance as she was underaged. Inevitably, she is going to a tailoring class in Hakim Chowk, where she is getting training in tailoring.

Case: 4

Vanitha (name changed) is a 12 years old girl living in Kerur village in Bagalkot district. The mother is doing the household work and staying at home. The father is a

member of the Gram Panchayat. The couple has two daughters and two sons. The first one is Vanita. Vanita has studied in Kannada medium upto third grade. Her father enrolled her in an English medium school in the same town with an ambition of making his children capable of becoming a doctor or an engineer like the children of the other communities who after their degrees, work in various jobs. But Vanita refused to go to school after a week. When she was asked why, she said that the other children are not touching her, laughing at her, nobody speaks with her and as she doesn't know how to read English, all the classmates are kidding her. After that her parents urged her to go to Kannada medium school, but she refused to go to school and stayed at home.

There are many reasons for the children of this community to be deprived of education such as Poverty, illiteracy, economic status, social and cultural causes, lackof awareness of education etc.

When the field work team went to the Haranshikari community for a visit, scenes of children playing in front of their houses were common. When they asked ‘Why don't the parents of these children send them to school?’, the answer is `the children are not ready to go to school. When one of the children will bunk the school and play in front of the house, the other will also not want to go to school.’ The team asked the women in the colony to convince the children or have them forcibly taken to the school. The women said that the children are not ready to go to school and they will not obey their parents. One of the mothers said that though they hit their children and leave them in the school, in fifteen minutes the children will come outside without giving any reason. If the teacher hit them for not attending the school, these children will scold and also hit the teachers. They say that if they hit the children they will lose interest in the study. So, they also are not ready to say anything to them. Nothing will be done without the child's consent. When the mothers are asked to admit the children in a residential school, the women said that they will not be ready to send their children to a residential school as that will be very difficult for them, And they also said emotionally that only the orphaned children will be in the hostels. They admitted that they will not send their children as long as they are living. Some of the women said that their children also might lead a life as they are living.

The photos of the children playing in front of the house without going to school

The Haranshikari community, which lives in extreme poverty, lags far behind in educational perspective. If the girls are educated from class X to XII, it is known as more than enough. After the schooling, the girl will be married to someone, and she will be sent to her husband's house. It is in this community that the husband then returns to the husband's home. Only children who are economically able to study will only get primary and secondary school. But education becomes only a dream for the girls of poor families. There is a concept as the girls are going to other families, there will be no use if they will be educated. Nowadays, the parents of the boys are taking interest in educating the male children. as we cannot benefit from educating girls who are homeless. So, today it is necessary to persuade the minds of parents directed towards educating girls. The empowerment of women through education is inevitable. Empowering girls by educating them, gaining access to employment, encouraging them to make their own decisions and encouraging them to move with the outside communities without any hesitation. This will be possible with education alone.

5.1. III Learning Centre for the Children of Haranshikari community of Vijayapura City

Background of the Learning Centre:

Novel corona virus (Covid-1) was detected in the city of Wuhan, China. This virus was spreading rapidly from one another, with a fatal effect on a man's body. It was named WHO Covid-19. Also known as sars-Covi-1, as it is a virus which causes respiratory problems. No one knew the seriousness, the nature, and the consequences of this virus. So, the people were traveling from country to country without any fear. The

virus began to show its form as the government and the people at starting ignored any precautionary measures.

The corona virus in our country was first spotted in early 2020, January last week and in the first week of February in the students returning to Kerala from Wuhan city, China. The first case was found in Gulbarga in March in Karnataka. After the government became aware of the serious nature of the disease, the government-imposed restrictions under the Infectious Diseases Act of 1897. The horror of Covid-19 became much more and later announced Lockdown by the Prime Minister for the entire country, on March 23. The Janata curfew also boasted of the people to stay home without getting out of the house. Because of this, all activities are quiet.

After two months of rigorous lockdown, when the virus began to take control, the lockdown was finally cleared in June stage by stage. By December 1 of 2020, the government had opened high schools and colleges. The second wave of corona virus again began in April, 2021, just as New Year's Eve had forgotten the bitter memories. Corona took the form of the Delta as a mutant and made the life of people a hell. It affected the lives of more than two thousand people every day in the country. The second wave delta virus has caused more damage globally than the first wave.

The corona virus has had a serious impact on the country's medical system and health. In hospitals, many people lost their lives due to shortage of vaccines, beds, space, and proper oxygen system. Many people who depended on daily wages migrated from cities. Lockdown caused people to suffer hardship, suicide, road and rail accidents, police brutality, unmanageable vehicles. People have to go to their natives by walking and suffer a lot. This epidemic has made the tribal, tribal and tribal communities increasingly problematic and the communities have faced many challenges. Moreover, the lives of these Haranshikari people have changed economically, socially, politically, culturally, healthily and academically.

At the beginning of this Covid 19, the children who were living in the Haranshikari galli of Vijayapura city, because of the closing of all schools, helped the parents in their household works. The government did not open primary and secondary schools when the lockdown was stage by stage cleared. Because of the potential adverse impact on children's health and even their parents refusing to send their children to school. So, the children of these Haranshikari people spent a lot of time running around

in different colonies, doing small pranks. In those days, Vasu Kale decided to teach the children for free. When there was no room to teach, he began to teach at the Sundareshwar temple, which was adjacent to the house. The learning centre, which was initially held at five to seven o'clock in the evening, continued at six to nine o'clock in the morning and evening. In such a situation, I also started teaching the children, and enjoyed about two years with the children.

The learning centre, which originally started with just ten to twelve children, has grown to a size of two hundred at present. At the start, children were coming to school, wearing torn clothes, without cleaning their face, unkempt hair. Even though the children studied up to the seventh standard, they were still illiterate. They didn't know how to read and write. Hindi and English are also taught to such children with the alphabetical letters beginning with the first letters. Vasu Kale, Ramesh Kale and Babalu Kale also worked hard to teach these children. Waking up in the morning to the training of sports, first aid facility in case of minor injuries, practice of dancing for festive feasts and introducing them to the famous persons like Gandhiji, Ambedkar, Savitri Ba Phule, Birsamunda. In this way, there are many good hygienic practices going on. The opinions of the children who are learning in this Learning Centre are recorded.

Implications of the students of the Learning Centre

Student One:

Archana is a student in the 7th. She stayed at home before joining the Learning Centre. She was not going to school regularly and had no interest in reading and writing. She was helping her mother cook at home, doing the cleaning and washing the dishes. Archana says that before she was coming to the Learning Centre, she was a dangerous fellow. She used to have a couple of quarrels. Whoever was going in front of her house was beaten by her and also she was scolding them. Now she has changed. She said that after joining the Learning Centre she has changed a lot. She did not know how to write and read Kannada and she did not know how to speak also. She did not know the etiquette to talk with others. Now, after joining the Learning Centre, she learned to read, write and speak Kannada. She is now participating in sports also. Now, she has been selected for the District Level Judo competition also. She participated in the mini-Olympics, which was held in Bangalore, in May of 2022 She said, "When you first came to teach me, I could not speak Kannada. I could not answer whatever you asked me. That

is why I was sitting silently. It was fun when I first learned the names of the body parts in English. I was just saying it when everyone was saying it out loudly. We were also singing in a very good mood. She said with happiness that she wanted to join the military.

Student Two:

Vinayak is a 3rd grade student. He has been learning at the Learning Centre for two years. Vinayak says that before coming to this Learning Centre, he was playing games from morning till evening and not doing any reading and writing. Going to a different colony in search of fruits in the trees doing. He said that he did not know how to be clean. Now he is dressed very neat. He has an interest in reading and writing. He is getting good marks. Now he scored 423 marks in his 8^{th} grade. He said that when the teacher comes and says something new, he feels like learning new things. In English, it would be fun to learn the names of the fruits, the parts of the body. The teacher also even mentions every single letter. If the students are not learning properly he will beat them. He is always telling for the benefit of the students. He wishes the students should be clever. He said that he wants to be a judge in future.

Student Three:

Subhas is VIII Student. He has been learning at the Learning Centre for two years. At first he was not interested in his studies. There was no encouragement at home either. Subhas says, “Grandpa used to have a small shop in the house and he was saying that if I work a whole day in that shop he will give me 500 rupees for a day. When I became older, he was telling me not to be in that area. He says that these people are not good, they are arrogant. And also says with affection, “They will do anything wrong and the crime will be put on you, beware of these people.” When the Learning Centre opened near our home, the boys from our neighbourhood took admission in the centre. The boys who were going to the centre were asked me to come to the centre, instead of sitting idle in the home. When I joined the Learning Centre, I knew very little about reading and writing. Did not know anything in English, Hindi. Now I can read and write. I have the opportunity to participate in sports also. All of the girls and boys will get up at five o'clock in the morning and we will run and we do exercises also. . As I have the running practice, I have also participated in the mini Olympics in Bangalore in May2022 and won a bronze medal. There have been a lot of changes since I joined here. I learned how to

behave and have conversations with others. At first Kannada was also not properly spoken by me. But, I am now learning to speak well. It is so much fun and understanding when you come and take classes with love. Your teaching is so delightful I like to hear it again and again. In eighth grade I scored 460 marks. In the school, in drawing, in the Lemon and spoon competition, got prizes also. I became the monitor at our school. At home my parents are encouraging me. They say that books, pens, clothes, whatever I want they would give to me. But instead of it, they are expecting me to study well. . I want to study well and to become an IPS officer." he said. He wants to erase the stigma of thieves, burglars, gangsters in his community and wants to give a good identity for his community.

Student four:

Janaki is a 4th grade student. She has been coming to the Learning Centre for two years. As Janaki says, "Learning instinct never has existed before in my mind. Amma was admitted into a private school. She wanted me to learn well. But the teacher asked me to sit in the back bench and she never taught me to write A B C D and never taught me anything. If I used to sleep, she never wakes me up in the class. Four students from our community were going to that school. All of us were illtreated. She was not giving us any homework. She was asking for some money from us. She was treating all of us who are from our community. One day my mom came to our school and asked the teacher why she treated us like that and why she was not taking interest in educating us. Mom quarrelled with the teacher and she put us in a government school near our colony. In the government as well as in the Learning Centre also the teachers teach well. In our Learning Centre, the teacher teaches well and he also gives us homework. The teacher teaches reading and writing in Kannada, English, names of fruits and body parts in English." She said she hopes to become a teacher at the same school when she becomes an adult.

This Learning Centre is a beacon for these children. The activities of the Learning Centre continued after the lockdown was completed. Lessons and games both will be taught to the children from six to eight o'clock in the morning and five to eight o'clock in the evening. More encouragement and training for the children to get involved in sports. A lot of changes are taking place in children's learning. It is an ongoing process. The Karnataka government is also supporting this process. Kids who are learning with great happiness will give their parents also happiness. These denitrified tribal children need the support and encouragement of the government and the associations.

5.1 IV The students of Vijayapura who got the training of Covid crash course :

Covid-19 disease has caused many problems and challenges throughout the country. Lack of medical personnel was a major problem in this situation. The death toll of people in the second wave of Covid was overwhelming. Recognizing this situation, the government decided to train the Covid Crash Course Training under the Prime Minister's Skill Development Program to reduce the pressure on medical personnel. This training is aimed at obtaining applicants for emergency services within three months. It was decided to offer training mainly in six parts. Namely 1. Basic Care Support 2. Home Care Support 3. Advance Care Support 4. Emergency Care Support 5. Sample Collection Support 6. Medical Equipment Support. These Trainings Ministry of Skill Development & Entrepreneurship and National Skill Development Corporation (NSDC), supported by Healthcare Sector Skill Council, have designed various courses as part of the COVID response program which will further help in augmenting the availability of Allied Healthcare Professionals in the country.

I have been the beneficiary of three months of training in Basic Care Support for two children of Haranshikari colony under the Prime Minister's Skill Development Program. The District Skills Development Department invited the Covid Crash Course under the Prime Minister's Skill Development Program. The children and parents were informed of this information. Only two of them, Sunita and Anil, agreed to get the training. So, I retrieved their original documents and submitted them to the District Skills Development Department. The department reviewed the applications of the two and selected them for training. And the government trained and employed them there only. Their experience is documented here.

Student one

17 years old Sunita got the Covid Crash Training Course. After completing her SSLC, she was at home not knowing what to do next. Sunita agreed to undergo training as she was informed of the Covid Crash Course Training. As Sunita says, “After SSLC, I don't know what to do next. I had a desire to be a nurse. But the scoring marks were very low to do the nursing course. So, I couldn't get admission in the Nursing course. I wanted to learn spoken English. But my parents did not agree to continue my education, they wanted me to be married. You said about training, which became very good for

me. Though I did not get an opportunity to get admission to the Nursing course, I got this opportunity to take the training in this Covid Crash Course. It is fun working as a nurse too. They trained me in a good way to look after the patient. They trained me on how to dress for an injury, how to check BP, How to prepare the beds, how-to put-on oxygen. I am happy to say that today, I am working in that hospital where I got training from you." In this way she expressed her gratitude towards the training.

Student Two

19 years old Anil, after completing his PUC, got admission into BA first year. He was hunting for a job, and wanted to do something without going to college. As he says, "Learning continuously will not be helpful in getting a job. My father is an auto driver, and my brother works in a petrol bunk. But in our house there are so many problems. So, I was thinking about working somewhere. It was very good that you gave us the information about the Covid Crash Training course. You went to the District Skill Development Office for our sake and submitted our application form. Informed us again about the training. We got three months of Basic Care Support. There, we got the training about how to dress for an injury of the patient , how to do ECG, taught about the six types of the ECG, checking BP and so on. I was too frightened when I had to do the dressing of a patient who met with an accident and got a serious injury. But our teacher told me to be courageous whenever a patient is serious. From that day I have done my job very carefully and courageously. My parents are also very glad with my training. My mom also says that I must do my job in the same hospital. I want to take some different courses and continue. "

Education is the only way to achieve equality in our society. Awareness of literacy only helps the lower-level communities and women to escape persecution. In the lines of Devanura Mahadeva we may see this meaning.

The seed that fell on the earth,
The words that fell in the heart,
Will be fruitful on any day!

It is necessary to raise awareness among this Haranshikari community. With the knowledge of literacy, one may improve his future.

Potos of Haranshirai kalika Kendra

5.2: Economic status of women in the Haranshikari community:

When we are conducting research on any community, it is important to know the social and economic background of that community. In economic views, the economic factor plays an important role in the overall development of a community. If the social

and economic status of the people in that community is good, then we may consider that the community is on the path to development. In this context, economic status plays an important role in a person's social life and also affects his social status. The overall development of a community depends upon the economic status of the community. To understand the current status of any community one must study the historical changes of its economic activities.

When considering the economic conditions of tribal communities in India, they have a very simple economy. “Most of India's tribes are economically backward. The ancient economic life of the tribes was free from the circulation of money. The economic activities were simple, not complicated. In such a society, the tribal people, for their livelihood collecting the fruits, the potatoes, fishing, hunting and gathering the forest produce”. “The tribal communities living in Karnataka had their own hereditarily professions. These shaped the economic life of the community. But when we consider these professions, these are only satisfying the livelihoods of that moment. They are a symbol of culture rather than economic benefits. But after civilization and the rule of colonial administration, these professions were brought under control for their own convenience by the laws. The civilized world has been hampered by tribal communities' barriers for collecting forest produce from the forest, and they have begun to manage the outputs and work they are producing. ” In this way, the hereditary professions of the tribal people seized the clans of the tribesmen and corrupted them. The social and economic life of the tribal communities is catastrophic in this regard.

5.2. I Economic status of women

Women are missing or missing in the financial sector. This is because “a woman is being discriminated against atrocity and negligence from womb to tomb. In this society, where the manhood prevails, development is only portrayed as a unisex process. The woman is basically a self-generator. Her size of the work is extensive. The greatest contribution to the country's progress has been hitherto hidden from all of us.” says Amartya Sen, a renowned economist.

Job and Work- These two terms are not synonymous. Work or job immediately reminds us of the wage or salary for the work we do. But that is not the case with the word ‘work’. It may be paid / non-paid.

“When it comes to the context of women, they are always working or still their work is not done. But they are classified as 'working women' and 'not working women'. Maitreya Krishnaraj and Pro. Neera Desai says this as a misconception. Because visibility gives economic value to the work we do and for whom we do it. It is wrong for a woman to be classified as a non-working woman for the same reason that the family has no visibility or economic value for the household. The anthropologists suggest that women were producing household items such as food, clothing and handicrafts at home as we see in the history of anthropology. If any production is purely for the maintenance of life not for sale, it absolutely looks invisible and worthless. It is called the ‘patriarchy of production’ by Sylvia Malt by. This domestication is controlled by the men of the family. The endless, stupid repetitive work of women does not catch the eye of the utilizer man; She looks like a parasite to him.”ꝊꝊ. It is necessary for the women's world to realize this very important fact.

In this regard, “man controls the outside work of women. He is the one who decides whether she has to work outside the house or not. It is up to them to decide what to do or what not to do. They use the salary of the women from their job. In this way, the man is always hindering getting good paying jobs for the woman. He interferes in the selection of the training for a job, the choice of the job, the place of the employment. So, the woman staying at home and doing the household work, it is the most exploitative system for her to work at home. This is called home-based production”. Women are constantly being exploited as not getting a penny to this household.

The production work of women has been "generally regarded as organic, cultivated and natural." (Martanusubbaum 2000, 252).It is believed that family is natural, and the nature of affection and loveare also natural in a woman. Their activities are understood to belong to the private world at home. They have no market value. There is no market for them. Women are free labour. Women are regarded as just housewives, not the workers. In turn, the activities performed by men can be seen as "productive" and "labour-intensive".

Only the activities which have a scope in the market, have a price list, or belong to the public world, are considered as a work or a productive work in economics. When we consider the work in this conception, obviously many activities that women undertake will remain outside of this definition. when it comes to working life are of course out of

the question. Only men's perseverance will be called the work here. Women sweat (Production labour), tears (family labour) and blood flowed labours (reproductive labour) are not called as working in economics. In fact, women are dealing with three types of work. Since women manage all three types of work, the amount of work they do is relatively high. All the studies which have been done in this regard have shown that women generally work between 2 and 4 hours a day. That means she lives two working days every day. Yet it is painful that which is not regarded as a labour from our knowledge discipline, society or a patriarchal system. Our society is not ready to treat women as laborers. TR Chandrasekhar has listed many different explanations for this explanation.

• Women are biologically vulnerable. They cannot perform difficult tasks outside the home is one of the explanations.

• Women are biologically capable of housekeeping, husbandry and nursing. Another common denominator is that their workspace is home.

• The responsibility of managing the family, children, husband and family is biologically the responsibility of the women. Such families may break up if they escape from this kind of biological responsibility. So, it's the responsibility of the women to protect and feed the family.

• A woman is a predominantly homemaker not a worker.

A woman is viewed as an interlocutor to nature. The woman has been mounted of all the qualities of nature. The male is regarded as an interlocutor to the culture. There is no harm in treating it like that. But there is a problem with the way in which culture is considered superior and nature is graded as minimal. Women are thus considered to be "an interlocutor for nature". Another common denominator is their home. Her work space is only her home, no matter where she works.

Beliefs about women's labour are inherent in our society. Those beliefs are followed without missing. Because "the social sciences are built on such beliefs. Where theories are being formulated by the gender discrimination base. The division of labour into a gender gap is still firmly entrenched in the society and it is becoming increasingly heterogeneous. Activities such as caring, nurturing, household chores are reserved for only women. This kind of gender-based division of labour is not acceptable to the

economics and the calculation of income as the women are treated only as housewives. The women also are not ready to accept their work as a source of income. This should not be difficult to understand. Because what is happening under the direction of men's world must have to be accepted inevitably. The impact of masculinity and the impact of socialization is so intense. It is not right for women living within this society to want to adopt ideas that are contrary to belief. Attempts are afoot to reinforce gender stereotypes continuously.

Amartya Sen and Bina Agarwal shed light on a particular problem in our society. According to them, it has been said that women in our society do not have their own interests. It is said that her life is reserved for the well-being of her husband and children. These points have highlighted the fact that this value is left in the blood.

Related to the work, women have to face severe discrimination. There is no release from household chores for women who are working equally to men outside the house. The work done inside the home is not considered as labour and also it is called as non-paid labour. There are no exceptions for women of the Haranshikari community in this kind of work.

The women of the Haranshikari community had been living in the jungle in the past and relied on the forest to find work. But after the arrival of the Britishers in India, the British government identified them as thieves and robbers. They also hindered access to the forest resources. In addition, they were given identification cards as thieves. Everyone from this community would have to carry the identification card with them even if they went to work in any area. People were only given the job after seeing the identity card. In this way the Haranshikari women and men were doing the work. It is difficult to find work or find a job today in the Haranshikari community carrying the stigma of thieves and gangsters. If the people of the city are asked for work, whether men or women, those who belong to civil society will refuse to work when their caste is heard. If the Haranshikari people do not mention their community, after listening to the tone of their mother tongue haranashikari language in Kannada they will hesitate to give them work. As the mother tongue of these people is Haranshikari language, they are not able to speak pure Kannada. One reason for this is the reluctance to offer work. Haranshikari people who are living in Vijayapura come to Godavari hotel in search their daily wages. There are men and women who are waiting for work and will return to their house without getting any job. (At that spot of Godavari Hotel, people of backward class, lower caste,

adivasis, tribal communities will be waiting for the daily wages work. The city people will take them to their work.)

This community still lives very hard with no facilities. “When the British were there, we had daily two-meals a day. After they went away, we were not getting meals at one time also. They were giving work in the mill and giving us food. No matter where the job was, we went there and worked. But after independence, wherever some-thing wrong happens such as robbery, theft, the police will come straight to arrest us and they will beat us. In such situations, how can we improve? "Most of the Haranshikari leaders say this. Women also are expressing a view like this.

Women of many tribal communities are involved in the process of making illegal liquor since many people are addicted to this desi liquor. Even the women of the Haranshikari community have also made it as a job. The source of their labour is the same. Though they know that it is a crime to make and sell liquor, they will be collecting the raw materials for this. Their dwelling is separate and they avoid the eyes of the police and carefully prepare the liquor in a way that no one else knows. This is why they do not let other people come to their residential areas.

Liquor is distributed and consumed in public meetings, weddings and other religious ceremonies. Main purpose of brewing is the maintenance of their family. This is the only economic source. Local police officers are doing sufficient efforts to prevent this preparation. It is part of the duty of the police to attack, detain and take legal action over rampant residential areas. Though the method of brewing is very rigid and the use of raw materials is harmful to health, the women of this community are inevitably taking part in this preparation. It will be prepared with the raw materials like pots made up of clay or plastic, jaggery, bark of the trees, fruits and other materials. All of these materials will be put in a pot ina dark room or in a pit and covered for about nine days. After nine days these materials will be heated continuously till it has a brew. The females continued to work in the brewery until the law was passed. They were preparing and selling as much as they could brew.

Photographs of the brewery

Nowadays, only a few people are making and selling liquor as the preparation of desiliquor has been banned. Newspapers are reporting that the police raids on their houses, and they throw out the liquor in the roads and throw away their other luggage. If women are asked about this, they will agree. “If these police will waste our luggage often and often, what will we eat? If we go out in search of work, nobody will give us work. What can we do in the house sitting idly? We are not educated to do any jobs.” The women will answer. When these women were asked “Are you preparing desiliquor in your home?” Their reaction may be seen from the following table.

Table:9 The preparation of desi liquor in the house

Sl. No.	Reaction	No. of women	%
1	Yes	4	1.33
2	No	296	98.66
	Total	**300**	**100**

By the table above, it is understood that about 1.33% of women agreed that they prepare desi liquor. They also admitted that they are doing this work inevitably as they are not getting any other job. When they are asked how the gents behave with them when they come to drink the liquor, they say that they behave well. If the customer behaves vulgarly, they will tell their husbands or the children and they will throw them out. If these customers refuse to give money or act lewdly, the husband or children will launder the money from them. But the woman says that the customers usually behave nicely with them and they give money unobtrusively. As these females say that the men who come to drink often get drunk and irritated. These women often prepare liquor in their homes and give it to the sellers. If they sell it to someone else, they will get very little money. Still, 98.66% of women said they don't prepare liquor. During the fieldwork, many of them noticed the smell of liquor from their house and in front of their house, the raw

materials used to make it fell. They are hesitant to tell the truth. This is because the police sometimes inspect these areas without a police report to see if they are making liquor. They are living in the fear of being beaten and thrown into jail.

During the fieldwork, women were informed that it was prohibited to brew and sell the liquor completely at Kerur of Badami Taluk in Bagalkot district. The Haranshikari people here are the worshipers of Durga Devi. They will put a penalty for doing anything bad in this area. For example, they will be penalized for stealing, brewing, selling liquor etc.

When the team asked the women of Haranshikari whether they were drinking liquor, they denied. They said that they will prepare the liquor, but they will not drink it. But they agreed that the older women will drink on festive feasts. During the fieldwork of the Haranshikari galli of Bagalkot city, when the team was taking the information from a 50 years old woman, the smell of alcohol was coming out of her mouth.

The women of this Haranshikari community are skilled in making desi liquor. Why can't the government use their knowledge and skill? Governments should ban the whole state if they want to ban liquor, otherwise these people should have a chance. But the governments are allowing to the sale of liquor to the private people and denying permission to these people. It is not justice. If the government comes forward to train these using modern technology in brewing, they will have employment and also they can improve their financial standing.

When these people are asked whether they are going to do any jobs, they answer like this:

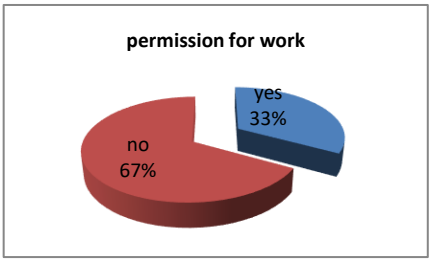
Table: 10 Profile of Working Women

Sl. No.	Reaction	number of women	%
1	Be at home	201	67.00
2	Going to work	99	33.00
	Total	**300**	**100**

From the table above it is revealed that 67% of women are at home. That means they have an interest in living at home, doing the household chores, and taking care of

children and elders. But they said that if they want to do any work, nobody will give them work. They asked the team if they would give any work. And they also expressed boredom sitting idle at the house. Some of them said that they are not educated, so nobody will give them any work, and they are not ready to do the household work of others. They refused to wash the other people's dishes of leftovers, as the people of these communities will look at them inferior. If some women want to work outside, their husbands will not allow them to work outside. According to their opinion, if women go outside for work, people will misuse them and sometimes our women themselves will be ruined and will become arrogant. A woman remembers an incident in the city of Vijayapura. The woman next to her home was working in a hotel. She went there for about three to four months. After one day her husband called her out of the hotel and from there with beating he brought her home. She said that her husband was doubting her behaviour. Due to this incident, the women in the area refuse to be sent to work outside the home.

But 33% of women go to work. These women perform different kinds of work. If some women go to work with their husband, some women will do whatever work they can get. "Is there a chance for a woman to work at their house? The women replied as follows:



The above pie chart reveals that about 67% of women do not get permission from their husbands to work at home. This is because men in this community believe that if women are going to work outside the house, it will be less for family etiquette and if women are working outside the house and getting salary is less than polite for the male members of the family. But he would permit her to work at home. But some women expressed their willingness to work outside. They are at home, because of not getting a suitable job. It has been found that more than 33% of women are inevitably in a position to work.

Table:11The Jobs that women perform

Sl. Nos.	CarCareer Profile	No.of women	%
1	Boiling and Selling Eggs	2	2.02
3	Spare Business	2	2.02
4	Vegetable trading (bringing vegetables from outside and trading in their area)	4	4.04
5	Work in the grocery store	4	4.04
6	Work with the builders	19	19.19
7	Household work	14	14.14
8	Trapping / Going with Husband to Fishing.	8	8.08
9	Wage labour / Agricultural work	19	19.19
10	Hospital work	2	2.02
11	Sale of liquor	4	4.04
12	Catering work at wedding ceremonies	2	2.02
13	Work in Hotels	2	2.02
14	Selling pickles and pudding in front of the house	2	2.02
15	Work in sugarcane plantations	4	4.04
16	Going for hunting with husband (seasonally)	6	6.06
17	Small Business (Papady, Banana, Chocolate etc.)	5	5.05
	Total	**99**	**100**

From the table above it is revealed that about 19.19% of women go to work as assistants to the builders. Building works such as giving the blocks, mixing the cement and watering for buildings. Another 19.19% of women work in agriculture related jobs such as weeding, harvesting of dals, harvesting corn / maize etc. 14.14% of women will inevitably do someone else's homework. About 8.08% of women are making the nets of fishes with their family members, go fishing with their husbands and they will go to sell the fishes. About 6.06% of women will go hunting with their husbands. In addition, females set up hunting traps. In the forest, they will hunt small animals and the birds also. They will sell animals and birds which they hunted in the forests and in this way, they earn their living. About 4.04% of women do business with small grocery stores at home. Some other women will sell boiled chicken eggs in front of their house, selling snacks and selling seasonal fruits and vegetables. About 2.02% of women will sweep and mop the floor in the hospitals adjacent to their homes. About 2.02% of women go to work in hotels to clean the vessels and 2.02% of the women prepare rotis, puris and cleaning the vessels.

Table: 12 Maintenance of women's labour

Sl. Nos.	reaction	No. of women	%
1	Self	88	88.88
2	Husband	4	4.04
3	In-laws	7	7.07
	Total	**99**	**100**

As the table above shows, 88.88% of the women keep their money with them. Because they must have to maintain the responsibility of the whole family. Some women are widows, divorcees and abandoned. They have to keep the salary with them. For the maintenance of the family, they have to purchase all the necessary items. Another 4.04% of women will give the money to their husbands. As these women go to work with their husband, he gets the salary of his wife and spends it. The husband will provide for the family's needs and keep the rest of the money with him. 7.07% of women live in a joint family, with their in-laws, so they are giving the money to them. They have no right on this money.

Table: 13 Profile of working children of Haranshikari women

Sl. No.	Response	No. of women	%
1	Yes	219	73
2	No	81	27
	Total	300	100

7.3% of the children of these women are employed. Some are engaged in auto driving work, hire work, building work and so on. Another 5% of children unwilling to work are staying at home, while some children remain at home without any work, some children stay home as they are young. When the women of this community asked if the money she and her husband had was enough to manage the family.

Table: 14

Sl. No.	Response	No. of women	%
1	Enough	0	0
2	Not enough	300	100

These communities are not able to manage their family with the money they have earned. The women of this community say that nowadays, a lot of money is also not enough, the price of everything became very high, hundred rupees became equal to one rupee. They said that they cannot buy anything with that money in the market. Whatever they earn will not become enough. Women and men, though they wish, are not getting the right jobs. They want to work, but they can't find work outside. And if they have to do their own jobs, they are facing a problem of having enough money. If they go to work outside of this Haranshikari community, they will be refused to work as they are misidentified as thieves and gangsters. In this way, the families are facing problems without a job.

Table:15 Monthly Income of the Family

Sl. No	Income	No. of women	%
1	500-1000	187	62.33
2	2000-3000	58	19.33
3	4000-5000	44	14.66
4	6000- above	11	3.66
	Total	**300**	**100**

The table above shows that only 62.33% of women's family income is within the range of 500 to 1000. These families are facing financial hardship. People who live in

these families are taking loans from the self-help groups or lending loans from someone else to the management of their life. To pay off the debt and for their livelihood, they are ready to do any work. 19.33% of the income of the family range is from 2000 to 3000 rupees. All members of these families work. 14.66% of women's family income per month is 4000-5000 rupees.3.66% of the family's monthly income is 6000 and above. The income of those working as teachers in families of above six thousand has increased. In some families the income of more than six thousand is only when all the family members are working. Some of the women say that if they have no work, then how do they get income, and they also say that it is difficult to get food also.

The women of this Haranshikari community are asked whether they have got the membership of the Self-Help Association, the answer is like this:

Table:17 The membership of the Self-Help Association

Sl. No.	Response	No. of women	%
1	Yes	103	34.33
2	No	193	65.66
	Total	**300**	**100**

34.33% of the women have the membership of the Rural Development Women's Association of Dharmasthala. There are about 11 to 15 people in a group. These women borrowed the amount as per their needs from the society. That loan will be repaid weekly in instalments. Its interest and principal will be refunded as Rs. 100 or 150. Sometimes, if they get no work, if money is not available, they will borrow from a neighbour and fill up the instalment of the loan. Once they get a job, they will return that money. From this women's association, anumber of women got a loan of ten, twenty, thirty, forty, fifty thousand rupees. The loan will be for children's marriage, renovation of the home, debt relief, starting a new job, purchasing auto for children and husband, for the education of their children and for family maintenance etc.

A community which does not have a specific locality, does not have wealth, security, rescue, dominion etc. If we think on this background, people who do not have any specific location and base are unable to get entry into the main channel of a society. They will not become partners to engage in the main output. The nomadic race is never involved in mainstream production. As these people always need the savings in the output only, they are not taking the main part in the task. Their work is always supplementary. For example, disguise, supply of food, medication, masturbation, performing arts, doing

chores, singing, playing instruments, embroidery etc. These works are not recognized by society. If the same performances are being done by big personalities, that will become very famous in the media hub. In this way, nomadic communities may find themselves financially distressed.

The problems of the Adivasis and the solutions are discussed elaborately by Mahashweta Devi. “They oppose the creation of anuniform development plan and the law enforcement mechanism for such projects. Socially, economically empowerment of the tribes are intrinsic to the government's plans. But the problems of helpless communities, suchas of adivasis, vary from region to region, depending on the population. In such occasions, the plansof the government need to have a humanitarian face”says Mahashweta Devi.

The women of the de-notified tribe of the Haranshikari community must meet their demands according to the occupations they now depend on. For example, the Konchikorava community has the expertise in the preparation of baskets and mops. If the government gives them land to cultivate, how is the development possible? How can they thrive? This question arises. So, the women of this Haranshikari community have to make simple plans as per their skills. The community needs to improve their economy by properly using their skills. They need to be taken towards development.

The Haranshikari women have endured all kinds of social and economic scams from time immemorial. The people of the mainstream see them as untouchables, just like the people of the other world. Neither in the sight of the officials nor the politicians, the hunger or the status of this community will be seen. People who come to politics with ideological slogans, from any party, will soon forget these communities and get involved in their normal activities. How can the women of this community continue to grow financially in this condition?

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UNIT: SIX

The Health and political life of the Women of the Haranshikari Community

6.1. The Health of the Haranshikari women

6.1.I: Menstrual Cycle

6.1.II: Childbirth

6.1.III: Infant death

6.1.IV: Uterus problem

6.1.V: The role of females in tobacco and Gutka consumption:

6.1.VI: Problems in the Haranshikari areas

6.2. The Political status of women in the Haranshikari community

UNIT: SIX

The Health and political life of the Women of the Haranshikari Community

6.1. The Health of the Haranshikari women:

According to the World Health Organization, health does not mean merely physical, mental or infirmity, but that health is purely physical, mental, social, and spiritual sustain ability. “WHO exercises health as the physical, mental and spiritual well-being of any person and ignores all organs. In many cases, it is impossible for a woman to express her illness, whether in nursing or in resting. At this point, the cost of women’s health is considered unnecessary by the families. On one side, as a reason of the gender discrimination in the society the health of the woman causes a number of her health problems, including malnutrition, sexual misconduct and over procreation, while on the other, the same attitude of gender discrimination neglecting these health problems. "Superstition, half-heartedness and gender prejudice about the biological structure of the woman are issues affecting the health of a woman."

“patriarchal society has its own interference with everything from what is meant by feminine health to all the amenities that are available to her. It regulates and directs the individual and collective female health from all social bases. In countries such as India where there is a large population and poverty is the major health problem of the country, it has a significant impact on the country's development process. In such a society, the term 'human wealth' is almost a meaningless concept. So, while the backwardness of health is a big problem in this country in general, the patriarchy of that society still weakens the health of the women. Here, the traditional understanding is degrading the health of woman in some way, the understanding of modern development will also deteriorate her health without any mistake”. It is evident in many communities that patriarchy is rendering her health from all levels of social development and social well-being.

Generally, women are in a social environment where no woman can be healthy. Every day, in this society, the role which is played by the woman itself is like a disease. The feminists says that her role is not healthy. The normal behaviour of a woman will be perceived by society as a crazy mind. But women are not crazy. There are too many

pressures on their heads. If women who stay at home have a headache from satisfying the people in the house, the women who go outside to work are having a headache from both sides. It is not surprising that in these stressful experiences, she seems insane and sick (Chester, 1972).

Women are the hands of the family who handle the responsibility of day-to-day tasks of the family. Therefore, if women are physically ill, they are given some form of medication or medical treatment due to the fact that all of the household chores will be stopped if they fall ill. If there are women who suffer too much poverty, they don't even get the medical treatment. Because if those women are sick, they don't get any special treatment in the family. Most of the time they would rather leave the outside work and take some rest or go to the government hospitals .

The health status of the women of the Haranshikari community is very low. The people of this community live in clay- coated huts like houses and (some people have good houses.) The roof is of asbestos sheet. And the houses are not so clean. Above all, some people prepare liquor in their houses. Because of the raw materials inside the houses, the inside and the outside both of the houses smell bad. Without proper drainage, filthy water in the potholes can be found everywhere. Here the mosquitoes grow. Thus, the people of this Haranshikari community are suffering from many ailments by living in unhygienic conditions. The areas where these communities reside are almost in the centre of the city. Some are educated, knowledgeable and keep their houses clean. Lack of environmental cleanliness, from children to the elders, all the people living in these areas can be caught easily by the diseases.

Every family's work will be different. The people here are deprived of minimum basic facilities. People of this community live without clean drinking water, toilet facility and sanitised environment. Without proper infrastructure, people are getting sick. The economic factor is also affecting women's health. Women's health is the foundation of the health of the entire population. She is also a beneficiary of the health of the respective society. It is regrettable to disregard the health of the woman.

Due to anti-life repressive values in this Haranshikari community, women do not have the right to make a decision on many issues related to their own health, reproduction, and their own body. Gender inequality in the social, economic, cultural,

political and family level of society has been fatal to the overall health of women and the community.

In the people of the Haranshikari, everybody, from the children to the adults are suffering from some illness. Number of the women here are found to be sick. Some women undergo uterus complications and surgery. Some of them are suffering from headache, body pain, back pain. For example, women who make liquor for a long time are often suffering from migraine, headaches, eye pain, body heat, stomach pain, back pain and many other problems.

6.1.I Menstrual Cycle:

Women in the Haranshikari community suffer from various health problems from menstruation to childbirth. Females are more likely to have health problems than males. Generally, females reach puberty at the age of eleven to fifteen. Since the menstrual cycle begins, often, most of the females are targeting many problems. They become panicked as the menstrual cycle approaches. Some people experience many health problems before the menstrual cycle such as headache, back pain, stomach pain, vomiting, tiredness and mentally upset. When women experience menstruation, they have to sit outside without touching anybody or the things inside the house. This type of social and cultural environment has ruined their health to a standstill.

When these females asked about the sanitary pads during menstruation, 79% (238) of them said that they use old clothes available in their house. After using the old cloth in the period of menstrual cycle, these are not washed with soap nor dried in the sunlight, and will be used again and again after drying in unseen areas. 17.66% (53) women use the pads. These are the young ones, who are facing the outer world, these are today's educated youth. In addition, the use of the pad has been found to be somewhat better for the family as these people are well to do in economic status. 3%(9) of these women use nothing in the period of menstrual cycles. Because there is not much bleeding.

Because the houses in which these women live are small, they may find it difficult to do their personal work, such as menstruation, pregnancy, childbirth etc. It has been found to cover menses clothes that have been used for months before, to avoid the clothes from the eyes of the gents, will keep those clothes in a dirty and dark place and used again for the next menstruation. From this recklessness, women are more likely to have multiple infections. The clothes used for the menstrual cycle have a profound effect on

women's health as they use these clothes without washing with hot water, without using soap and without drying them in the sunlight.

Women in Haranshikari areas suffer from health problems such as pregnancy, childbirth and menstruation and so on. Without proper information about family planning, they are involved in the childbirth process. Every woman in this community has an average of 3-4 children. What should not be the condition of the body of a woman engaging in reproductive function in this way? She is merely as the object of sex to the male, as a child-bearing machine, with no idea how women should maintain their health. Women do not know how to maintain their health during pregnancy. Many women miscarry without taking any precautions.

There are several causes for the abortion of the pregnant women in the Haranshikari community. Because of poverty some of these women are going to do work under the builders, lifting heavy things like mud, stone, cement etc., which causes abortion. When the burden of poverty is inevitable. In some areas, because of the water problem, women have to carry water from far away with two heavy pots which also will be a cause for the abortion. Some have been diagnosed with anaemia, weakness and without taking the vaccination properly also reasons for the miscarry. Women who have had a miscarriage also faced many troubles. They suffer from excessive bleeding, headache, weakness, palpitations, back pain, limbs spasms and so on.

When these Haranshikari women asked whether they got the vaccine in their pregnancy, 31%(93) women got vaccinated. Women who got the vaccination are little educated and have some knowledge. These are also not properly treated until the end of childbirth. Some of them do not take the pills given by doctors. These women do not take the pills as prescribed by the doctor. Because they have a misunderstanding that if all the pills prescribed by the doctor are taken in the pregnancy, the growth of the baby will be very heavy and it will be very difficult to give birth to the heavy child. Pregnant women if visited in the third or fourth month of the pregnancy will not go to the hospital afterwards. There are 69% (207) women who have not yet taken any injections due to lack of awareness of the vaccination and injectable drugs, poverty. It has been observed during fieldwork. Some women say that even their elderly women have not taken any injections, so they haven't even taken the injections. But they were having problems during pregnancy and not properly treated in their pregnancy.

6.1.II: Childbirth

This indicates that the status of women in our patriarchal society is deplorable. That means, women have no choice in food, health, education, employment and reproduction. Women are deprived of equal opportunities. It affects the health of women. That means reducing the country's gender ratio. In addition, "a maternal illness and malnutrition cause her unborn child to be underweight. In addition, only about 34% of women in our country receive assistance from trained health workers/nurses during childbirth. Seventy-six childbirths are still at home, and about 60% of childbirths are receiving assistance from other women who have no training." In our country, If the condition of the common woman is so miserable, then imagine the condition of the Haranshikari woman is how more horrible than this. The women here would give birth at home. They do not have the help of house members or outsiders. One can only feel the pain of childbirth without any help and give birth to themselves. Childbirth is done outside the home. One of the house members will provide the necessary items from a distance without touching any items. Here two cases of childbirth have been given.

Case one:

Savitha is a victim of child marriages and lives in the city of Vijayapura. She is 27 years old. Her husband is Ramesh. He doesn't do any work. The couple has 5 children. Three female, two males children. She has been married at the age of 10 years. Since she is menstruating at the age of 10, her parents have arranged her marriage with one of their closest relatives. They thought If the daughters are menstruating at a very young age, it will be very difficult to watch them. She is the eldest of their daughters. Her parents were going to work the whole day and the young girls were at home. So, they have lost their responsibility for the daughter by marrying her within four months after menstruation. Savita gave birth to a male child at the beginning of her thirteenth age. She suffered a lot during childbirth. Because of the tradition of this Haranshikari community, a pregnant woman should be able to perform her childbirth without any help from anyone else. A woman who is giving birth, cannot be touched by any other women or the men. If they touched her, that would be impure and also a superstitious belief that their Clan God will curse. So, they will not come to any help in the sequence of the childbirth. As soon as the baby came out without proper knowledge during her first childbirth, she cut the umbilical cord with a glass piece but as the cord remained in the uterus, she had to fight in between death and life but survived. As the umbilical cord remained in the uterus for a long time,

she was bleeding a lot and also in her unconscious state, so the family did not help. Eventually, she reassured herself and put her hand in her womb and took the cord away. Though she was suffering from postpartum bleeding, regardless of that, she picked up the crying baby and went to a small hut built for herself, taking care of herself and the baby. She was in trouble during the first childbirth without proper information. Since she had a lot of problems in the first childbirth, she went to the government hospital for her other deliveries and returned home after two to three days.

Case Two :

Pavithra is 28 years old, who lives in a Haranshikari street, also became a victim of child marriage. She has three sons and two daughters. She enrolled the children in government school. Pavithra's parents also arranged her marriage at an early age of 12. She became pregnant for the first time at thirteen and a half years. She had to bear a lot of trouble while giving birth to her first child. In the first childbirth, the child died with a head injury. She became very sad to have lost her first child. After losing her child, Pavithra knows exactly how to give birth to the child by the older women, when to use a blade to cut the umbilical cord. After that, she had the second childbirth herself.

Pavitra, traditionally prepares the country liquor at home and sells it. She uses this money for their livelihood. Her husband does not work. He drinks liquor the whole day and plays cards. He quarrels with her Imagining an immoral relationship with the customers of liquor and also he hits her often and scolds her with bad words.

Pavithra herself became a victim of child marriage and is now getting ready to marry her daughter in the 13th of her age. She is thinking of doing her daughter's wedding this year only. When she was asked why she is in a hurry for the marriage when herself was a victim of child marriage and suffered a lot and why does she want her daughter to suffer? Her answer was in keeping with the context. She said with worry, "the people of our community are not so good. They are always thinking of defaming the girl's character. The young boys tattoo the name of a girl whom they like and make the girl evil reputed though our girls do not love them." When we asked the girl about her opinion, she said that she is not interested in getting married at such an early age, but her parents are insisting on her.

In these above cases we note that in our patriarchal society, more emphasis is placed on the character and piety of the woman. This concept applies to all the castes,

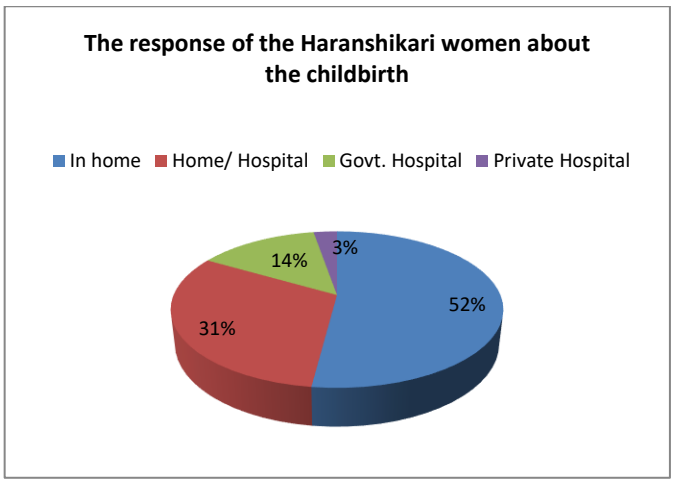
creed and colour. To take care of the women's protection of the piety becomes a big task. This highlights the circumstances in which her parents are unable to protect her. People will not wait for her to get married. As soon as menstruation starts, without looking at the age gap between the couple, the parents will be ready to complete their responsibility. In this way, these incidents highlight the situations in which there is not a single opportunity to identify her personality for a woman.

Marrying at an early age and taking responsibility for the entire family, women suffer physical and mental abuse from their husbands. This has an impact on the health of women. It is like imposing the responsibility of a small baby on a little baby. In this Haranshikari community, a girl in her tender age, taking the responsibility of the marriage, her personal independence will lose and as well as her human rights also. She will become old at an early age. Besides getting married at an early age, childbirth is taking place, without the proper knowledge of giving childbirth. Women who need to rest during the period of childbirth need to take care of themselves. Nobody touches the mother and the new born child in the name of piousness. These young mothers have to take care of their child.

Even in today's modern age, the Haranshikari women have adopted traditional methods of childbirth at home rather than hospitalization. When Asking these Haranshikari women where did they have their childbirth? The table given above and the pie chart reveal that about 52.4% of women have done their childbirth at home. The women of this Haranshikari community, as their tradition, carry their childbirth at home without anyone's help. During

Table:1 The details of women giving birth

Sl.Nos.	Response	No. of women	%
1	In home	153	52.04
2	Home/ Hospital	92	31.08
3	Govt. Hospital	41	13.94
4	Private Hospital	8	2.72
	Total	**294**	**100**



The table given above and the pie chart reveal that about 52.4% of women have done their childbirth at home. The women of this Haranshikari community, as their tradition, carry their childbirth at home without anyone's help. During childbirth, women face many hardships without proper knowledge. These women say that though they would be in danger of losing their life, nobody would touch the pregnant lady. The mother of the pregnant woman also will not touch her. No matter how young the pregnant lady would be, nobody would come and touch her. They have a superstition that if anybody touches her in that condition that will be impure and the clan God will become angry. This is very sad. No matter whether there is rain, whatever bad the environment might be, you have to go outside the house to deliver a baby! When child birth occurs, though, the new mother may not be in a position to take care of the baby. Sometimes, the head of the baby may be injured. She has to bear all the pains. In our community, the delivery of the baby must be in the home. Now, in our community also, pregnant women are going to the hospitals, as the pain starts.

13.94% of women had their childbirth done at a government hospital. Knowing that women who are very poor are not able to give birth at home, they go to a government hospital and give birth. Women who know that without proper knowledge of giving birth to a baby, childbirth is impossible in the house, are given birth in hospitals. About 2.72% of women had their childbirth in the private hospitals. Their families are financially well-to-do, well-educated, and are the younger generation. Yet, about 31 percent of women have given their childbirth at home as well as in the hospitals also. There are those who have given their first or second childbirth in their house. Some have gone to the hospital when they were sure they would not give birth easily at home. When these women were asked when they should go to the hospital, they answered that when they were in extreme pain and there was a risk of life, then only they went to the hospital.

When these Haranshikari women were asked did anyone in the family or the siblings had lost their lives during childbirth? 5 women replied yes. They also replied that women have met a death during delivery in facing many problems They said that when the child was coming outside, they would lose their lives by trying to give birth at home, when in place of the head, legs came. They tried to make their delivery in the home, without going to the hospital. Other members of the household at that time, not touching the women or not helping her because of their superstition that God will do something bad to them. Also, the belief that if anybody in the house have done any fault, the pregnant woman has to suffer in her delivery. After observing this, it will be very essential to raise the awareness in the women about the childbirth and their lives.

The Haranshikari women do not take any rest after childbirth. Due to extreme poverty, women begin their traditional work shortly after childbirth. It is common in this community for women to work without paying much attention to their own health, as it can be difficult for them to maintain a family if they get rest.

6.1. III: Infant death:

Infant mortality is high in India. "According to the Census of 2001, 64.10% percent of female infants, 58.80% percent of male infants deaths occur. According to the census of 2011, the rate of neonatal mortality is 47.57%. According to the census of 2001, the neonatal mortality rate was as high as 63.19%. But this is the root cause of most female infants being the victim is the system itself.

The infant mortality rate is high in the Haranshikari community. According to data provided by the women under study, 18 infants died in the neonatal stage. This includes the deaths of 10 female babies and 8 male babies. Here there are many reasons for the death of children. Malnutrition, illness means children have fever, vomiting, diarrhoea, typhoid, toxicity, jaundice, underweight, marriage in the young age of the girls, frequent childbirth, neglecting the interval between two children, twin children, tradition, superstition as well as social, economic , cultural causes are also for the infant mortality.

It is the tradition of this Haranshikari community that affects infanticide above all the causes. The women are doing their childbirth without anybody's help and take care of themselves and their children. Some girls who are too young will lose their children without proper knowledge of how to look after their first child in the childbirth. Some females have lost their children without a safe environment because they have been

kept out of the house since their child birth as per their tradition. For example, they described how a woman named Lakshmi from Gadag district, lost her baby.

40-year-old Lakshmi from Gadag district is a resident of the Haranshikari galli. She has four children-two daughters and two sons. Her parents married her at the age of 13 with a relative. She became pregnant at the age of thirteen. She was doing all the household chores while pregnant, and was helping her mother-in-law in the preparation of liquor also. One day, in the evening, when she went to the toilet on the ground, the delivery pains started for her. At that time, the rain with thunder also started. She gave birth there only to a male child. To cut the umbilical cord, she smashed the fallen glass bottle. In the pouring rain, she picked up the baby and stood in the shelter of a tree in front of her house. Then the family built a small hut next to the house. The child dies in two days without even opening the eyes. She also lost her second child. When the child was sleeping in the courtyard of the house at night, a snake bit the child and the child died. Her family had been very harshly behaved on this issue. She also became a victim of family violence though she lost her own baby. The tradition of this community is the root cause for the loss of her first child.

Females face many problems in childbirth without any safe shelter at home, rain, wind and sunny outside. Nobody cares individually when their help is needed. Society is seen to have created an environment where a woman is in distress and her child is suffering without proper care.

In this society, if the male children have some health problems, they will be taken to hospitals without any delay. But the biggest reason for the decrease in the number of women today is the negligence of the girl child. Females are the most neglected in this man-made society. A male who is born from the womb of a female wants to keep the woman under his control. To what extent is it right for a male to be a female to be in subjection? Such thoughts of the man have led to a significant decline in the number of women today. In today's society, females are afraid to give birth to a girl child from their womb. Because many women feel that their daughter should not suffer the discrimination, pain, abuse and inequality she experiences.

6.1. IV: Uterus problem

In the female body, the uterus acts as the superpower of the creation process, from the menstrual cycle to the menopause. "The fact that nature has chosen the body of the woman as her workshop should be a matter of pride and honour for her, but in reality she

has an inferiority complex about it. She feels the uterus is a burden to her and she can never be released from this." The stages of the recreation process, such as menstruation, pregnancy, childbirth are the stresses of disgust, and are often haunted by questions of her etiquette. Once the cycle ends, she will be depressed and insecure that she has finally reached the brink of the end of her life. There are many reasons for this creation: strength has become a curse to her, which is to be an epitome of the power centre and would give satisfaction and pride. From this uterus she is getting into the vortex of problems, naturally and unnaturally. The womb becomes a powerhouse for a woman as well as a centre of weakness also. This is because many women suffer from various types of uterus problems.

The uterus has to be removed for reasons such as white discharge, uterine cancer, uterine rupture, as the inner side of the uterine lining would have been destroyed, it causes bleeding and tumours in the womb. Of the 30 women who underwent the study, 8 women have removed their uterus. Women have undergone surgery after too much bleeding, fibres in the uterus and white discharging. Women who have been troubled by white discharge for so many days, have received conventional medication instead of receiving proper treatment. But they have no benefit from it. As a result of white discharge, loss of the taste of food, weight loss, weakness and when the disease became inevitable, they went to the hospital at the last stage.

The removal of the uterus at a young age has had many effects on their body and health. Women have problems with diabetes, BP, heart problems, mental stress and depression. Once a woman suffers from mental distress, the way our social system accepts her will be different. it will also be difficult to predict her status.

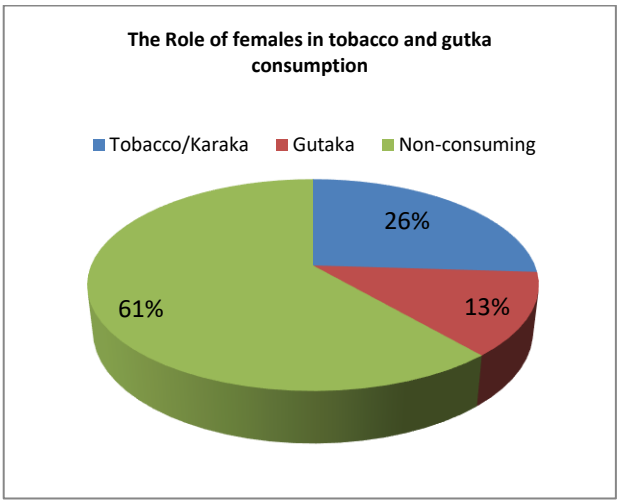
Totally, it is imperative to raise more awareness in women about their health and body. The women will take care of the entire family, including husband, children and in-laws, who are not paying attention to their own health. She could not think of herself for a moment except caring about the family. If she is suffering from any disease, she will ignore it. When it becomes inevitable, she will try some home remedies, or will take some herbal medicines, who are not skilled practitioners, when it will not be cured, but exacerbated and inevitable or life threatening.

6.1.V: The role of females in tobacco and Gutka consumption:

Tobacco and gutka consumption have many bad effects on the human body. Scientists have proven that tobacco and gutka have a much worse effect on the female body. Tobacco and gutkamay cause cancer, fluctuation in menstrual cycle, stillbirth in pregnancy, premature birth, low birth weight babies. It may also lead to hair loss, cataracts/nervous weakness, tooth decay, lung cancer, heart ailments, stomach ulcers, anaemia, gangrene etc. Tobacco and gutka are becoming increasingly available in the market. It has been found that a lot of women are getting into trouble with gutka. When question was asked do Haranshikari women eat gutka / tobacco too much?

Table: 2 Profile of Women Who useTobacco and Gutka

Sl. No	Reaction	No. of women	%
1	Tobacco/Karaka	78	26
2	Gutka	38	12.66
3	Non-consuming	184	61.33
	Total	**300**	**100**



From the chart above and the pie chart we may know that about 26% of the females consume a lot of tobacco and karaka (Karaka means burnt tobacco). Some women eat tobacco three to four times a day. Some women burn tobacco every morning and brush their teeth with it. Because there is a belief that by using the karaka, the tooth will not be damaged, or decayed, the tooth will become hard. Similarly, if the toothache occurs, the pain will be reduced by using the karaka.

Gutka is not eaten by women /girls of the Haranshikari community of Kerur town. Because there will be a penalty for the users of these things. If any of the boys/girls are found eating these things, they will be summoned by the panchayat chiefs and leaders and prosecuted in the panchayat. But, here, most of the women will burn tobacco and grind it into powder and use this as tooth powder. When they have been asked why they use the karaka, then the answer is “The tooth will be strong and the mouth and tooth will be clean. That will be the best powder and by using the paste tooth might not be clean.

Most of the females of this Haranshikari community chew gutka has been observed during fieldwork. But some of the women refused to accept when asked. Some agreed. The agreed women said the reason for chewing gutka was, “We learnt this from the friends who were with us, as we don’t know the bad effects.” Some of them said that they use tobacco to get rid of toothache, headache and to get strength to work. When the women who were bound in the field work asked do Haranshikari children of them were using gutka, then these women refused.

But when the children who were standing in front were observed, in their mouth, there was gutka. When asked again about this, some of them refused and some of them said that it was not gutka, but betel leaf and betel nut. But some of them agreed and said that even after advising not to chew gutka, their children are not obeying them. Even they beat their children for this reason. With too much worry, they said that they have been given treatment from many doctors also for their repetition of diseases. When the parents asked to leave the habit, the children said that gutka became a habit to them which they cannot leave. And some of them said that they have got this habit from their friends.

In this community, children learned the chewing habit of tobacco, gutka by their parents, friends and the environment around them. Here females, males undifferentiated eat tobacco, gutka.

6.1. VI: Problems in the Haranshikari areas:

The areas inhabited by the Haranshikari are facing the problem without basic facilities. The responsibility of government and social institutions is important for women to live a healthy life. Women in this community are mostly illiterate and therefore are not paying much attention to their healthy life. Some superstitions are also affecting their health. Lack of nutritious food, unhealthy environment, unhealthy thinking style have worsened the lives of the women of this community. The main responsibility of the government and social institutions is to educate these women about their health who are working day and night to support their families.

1. **The problem of clean drinking water**

Drinking water and sanitation must be clean for humans to stay healthy. Water and cleanliness play an important role in human life. Without waterno organism can live in the world. It is regrettable that the human organism, which is always dependent on water, is destroying water resources today. Today, many districts of Karnataka and mainly most of the districts of North Karnataka are facing the problem of drinking water. The Haranshikari colony is facing the acute scarcity of water. In this colony every family is not getting the hydrant or the plumbing facility of water. The corporation supplies water every ten or twelve days. So, the people have to store enough water for their daily use. They have no sufficient facility to store the water. As the females are responsible for the household problems, they have to store water from the borewells and the community water tanks. This burden will affect their health.

Impure drinking water can lead to many diseases. Economically and socially, water deprivation is the utmost trouble of backward classes. This makes people depend on others for water. Women are working hard to get water for household use to wash clothes and dishes. There is an urgent need for proper water facilities for the areas where these people live.

2. **The problem of toilets:**

Today's masses have a great desire to buy mobile phones, TV and bikes. But not thinking about building a toilet for a home. Don't worry if the house doesn't have a toilet. But the Haranshikari gents think buying modern things is important. They persuaded the women to accept it. There is no option also. Women don't want to hold fast to have a

toilet for their houses. Above all this, the drinking addiction is different. All of this has an impact on their health.

During the fieldwork, there are no sufficient number of toilets in the area. where these Haranshikari people live. The families which are academically and economically well to do only have these toilet facilities. As the people are not having any facility of toilets in their houses, they go to the grounds and in the shrubs. In the rainy season and at night times, women and children mourn for a toilet. Many times, these women feel harassed, humiliated and embarrassed for this paucity.

3. The problem of Anganwadi centres:

Anganwadi is a leading organization for children. It has several purposes. Here children play with other children of their age and learn social norms and will have pre-school education. In addition, taking care of the health of children in Anganwad is and providing nutritious food also. The people of Haranshikari colony refuse to send their children to the Anganwadi centre near Vijayapura city. Because children of different castes will come here. So, these people think that their children will be treated inferior. The pregnant women are also reluctant to avail the facilities available here for this reason only. This is because many are deprived of the benefits of the project for the fear of being treated as inferior in their community. Hence, this community needs to have a separate Anganwadi centre.

When these people asked whether there were any Anganwadi centres in their area, three of them said that there is one Anganwadi centre in their colony. But very few women send their children to that Anganwadi centre. As it is far away from where they live, they will not send their children. Children spend their childhood at home, in the mud and in the dirt.

The children of all castes in the Anganwadi of Vijayapura

The children without going to Anganwadi playing in front of their houses

1. Problem of Shelter:

The housing system of the Haranshikari residents on the edge of urban and rural areas is very low. They have built their own houses wherever they want and have built houses to suit their economic conditions and convenience. The financially good have built RCC houses, the vulnerable group, built with parchment, stone, sack and wood.

Those who have built their houses as hotchpotch and living in them do not find any facilities. There is no electric light in the street, no drainage and drinking water facility or they have no proper road system in front of the houses. In this way, the women of the community are often in so much trouble.

The houses of Haranshikari people

6.2. The Political status of women in the Haranshikari community

There are many women in different strata of society, who have an issue with the existence and identity of themselves. Tribal women are also among such women. “In the context of today's globalization, women of other ranges and classes other than these tribes are still far from the main channels of social, political, economic and educational. There is a necessity of searching the reasons for not reaching the projects or the developmental programmes to these women.”Women need to find opportunities to emerge as a powerful group beyond caste and class identities. The women of the entire tribes of Karnataka, therefore, need to find the possibility to emerge as a powerful group. It cannot be said, therefore, that women of the entire tribes of Karnataka have grown into a powerful group and may not have joined the mainstream political and economic field. Timeout is required. The terms feminism and the equality of women also raise a suspicion of whether tribal women have been brought into the grip of these words. Today, we are seeing tribal men being used as celebrities in reality TV shows of Kannada TV channels. There are also very few films featuring the lives of tribal women. Yet in the realm of models, it is rare to find tribal women in the advertising world. The necessity of finding the reasons why tribal women should not be approached by government projects or development programs.”

Here, the social, economic and political factors play an important role in determining the status of women. “Everybody knows that socially, the status of women is inferior to that of men. In all cultures of the country, men have first place and women after them. But the status of all women in the world is not uniform. All women are treated as Dalits in the fixity of exploitation. Ours is a hierarchical caste system. The status of women are divided according to their respective caste strata. The lower caste women are exploited by upper caste men, women and indigenous men. Therefore, Scheduled Caste / Tribal women stand in the last position in social status ”.

Tribal communities have a unique cultural identity with their own rituals, taboos, traditions, costumes, food habits and languages. The government has included tribal communities within the framework of socio-political governance within the list of caste and tribes. It opened the way to plans for the development of tribal communities. This enabled the tribal communities to be placed within the framework of the constitution and to obtain rights and the facilities in the constitution.

But these constitutional privileges did not reach the tribal women properly. Thus, tribal women are lagging behind ordinary women politically, economically, socially and academically. The government has devised many schemes for ordinary women and women in rural areas. Similarly, the government has to to make plans exclusively for tribal women. This is because the women of the Karnataka tribe are far away from development.

It is not surprising that political empowerment and strengthening are incomprehensible terms for tribal women who remain far behind in politics. Whatever the status or privileges the Constitution provides, it is not possible for the tribal women to take advantage of those privileges. “Education is necessary to understand political participation. There is a need to focus on the education of women of tribal communities. There is a direct link between the economic status of tribal communities and education and through these development of political awareness. The economist Amartya Sen says that the state of retention is poverty. Retention is the ability to incorporate the benefits that flow like a flood. Tribal women need to be able to incorporate the constitutional privileges that the government is providing. Retention entails education. Education is one of many things that determine retention. The lack of literacy is also to be attributed to the decline in the political retention of tribal women.

The political sphere never takes seriously the welfare of the exploited and oppressed communities. This is not a story of a particular party. The main politics of the system have been to further marginalize the marginalized. In this situation, the only solution is to look for alternatives tosocial justice. This is clearly stated in several interviews by Mahashweta Devi. Mahashweta Devi says that there is no answer to the question of why marginalized communities are getting more and more persecuted even when the Leftist parties, which have declared social justice as the main manifesto, are in power.

The tribes have their own local panchayat courts. They had the arbitration of justice, the house of God, the court of God. The Panchayats were doing justice in their communities. Even though the panchayat state system came into force, many tribes still follow their own practices. On the other hand, tribal and judicial arbitration has a complementary mechanism to work, and arbitration is governed by elected representatives, while other tribes have to function within the jurisdiction of the panchayat. In the male-dominated tribal communities, it was also a crime for the women

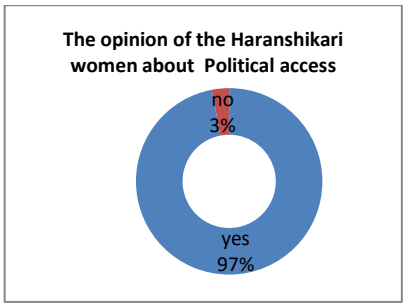
to look for opportunities in arbitration. The Constitutional Reservation of the Indian Constitution through the 73rdAmendment has made tribal women face the issue of arbitration. Today, the tribal women are getting the opportunities in the village administration as an option for their reservation, village, taluk and district arbitration. Government and non-governmental organizations are training elected representatives and empowering them in administration. Up to 88.9% of such trained women contact the authorities and discuss. Yet, it appears that the administration of many representatives depends on men. Tribal women can be better served by providing a working environment by training them in skills development ".

Article 73, 74 of the Constitution were amended to provide for women's political access in 1992. Reservation was given to women in local governing bodies. The same initiative was extended to the position of President and Vice President. It became a new arena for women empowerment. In the future, in 1993, the Government of Karnataka enacted the Panchayat Raj Act and passed a 25% reservation for Scheduled Castes, Scheduled Tribes and Women. It was thought to provide reservations for the local governing women. Political parties woke up and turned tribal women into vote banks as women's public reservations were proposed. In this way, women are still used as vote banks. It is also found in the Haranshikari community that the political party and their family are deciding which party should be voted for money. An example of this, in 2018, was the incident in MLA elections in which a woman was killed. This is because both of the parties came to the campaign and paid money to give votes to their parties. In the confusion of which party to be voted for, dissenters within the Haranshikari community have given vote to one party and some to another. When the loser complains about this after the election results, the people of the community split into two and quarrelled. Stones, chisels were thrown and males dragged and beat the females of the opposition party. To stop this rebellion, the police entered and beat up all the male and female and children. In this fight, a 62 years old woman lost her life in a heart attack. She had four sons whom the police arrested. Police had arrested 21 people in this incident. To stop this fighting, the police interfered and they do not even release the sons of the dead woman to do her funeral. (Information: In the time of Fieldwork this information was obtained from the eldest son of the dead woman and this news was also broadcasted on the B TV National Regional Channel for half an hour on the date 17-06-2018. And this news was also broadcasted on the National News Channel). Similarly, there was a brawl for the election of the members of the Municipal Council in the colony of the Haranshikari in

Bagalkot. (Information: Field work). Women are afraid to enter politics by these types of politics. They say that they do not want such filthy politics. When these women of Haranshikari community were asked do they want to gain political access to the politics-

Table:3 The opinion of women about the political access

Sl. No	Opinion	No. of women	%
1	yes	9	3
2	No	291	97



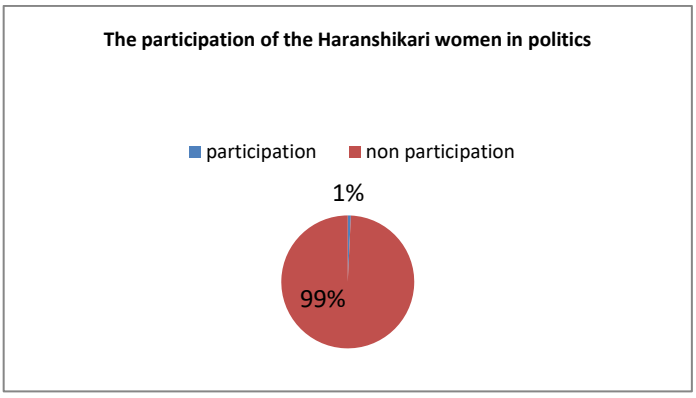
As shown by the above table and pie chart, 97% of women refuse to enter politics. Some women opined that they are not males to go outside and wander. Some are of the opinion that the polite women will not even talk about the politics and there is nothing to do for the women. Only 3% of women want to enter politics. Because they want their community to thrive. These women are somewhat educated. They expressed the view that women should get involved in politics in order to develop their community.

When women might be seen as a participant in the political arena and as a voter, then only may see their strength and ability. The population of womenin the world is half of the whole. But only a handful of women participate in politics. Society considers Politics a male field, women should not have access to politics and the society propagates of an illusion that it is an inferior system which makes women less visible in the political arena. If reservation for the women is granted, seats for women should be given separately. So, it is seen that the political sector has used many forms of cunning ideas to exclude women from the 33% reservation.

Against this backdrop, only three women out of 300 Haranshikari women who are involved in the field study, entered in the political sphere. One from Haranshikari colony of Vijayapura city (losing the election), two from Bagalkot. One of them is a

former Municipal council member. At present one is a member of the Municipal Council in Bagalkot. We feel the lack of access to politics by women here. Reservations are found to be accessed at the insistence of a husband or family member and community leader. Here, women's political participation has been analysed by presenting the women's case and pie chart.

The participation of the Haranshikari women in politics



Case: 1

Kavita (name changed) is living in the Haranshikari colony of Bagalkot district. Her father is the head of the Haranshikari community panchayat (Gaudru). Kavitha got her BA and B.Ed. education. She has married her close relatives. She contested in the municipal council election and won the election due to the insistence of the relatives and reservation for the women, not with her own interest. She has been given access to politics because of reservation. Her relatives looked after everything, such as adding people in her party, asking the vote for her etc. She was not involved in anything. She rarely goes to the Municipal council after winning. If there are other jobs her family will go. She rarely goes outside. She has now cleared thorny plants in her colony, As there is a water scarcity, she sanctioned the borewell facility and has been sanctioned loans by the municipal council to build houses. In the future, she promised to sanction a permission for community building, lending loans, road construction, drainage system, loan for the construction of houses, free tailoring training for girls, to help people to find work in garbage disposal work at municipal council.

Case: 2

Mangala, who lives in the city of Vijayapura, has lost the Municipal Council election. She is illiterate. Due to the reservation of the ST and the insistence of the family,

she contested the election. was defeated by an upper caste lady, as in the adjoining areas of the Haranshikari colony are mostly upper caste people and they chose the woman of their caste to contest the election against Mangala.She was defeated for being a contestant of the Haranshikari community. As she did not know pure Kannada and how to speak other than her mother tongue, Haranshikari language, had to face the problem of not knowing how to speak and how to mix with the people. She further stated that the reason behind this failure was due to lack of public support and money.

The main reasons behind these issues are such as education of women, family status, economic status, political support, support of money, support, of people etc. are so prominent in this Haranshikari community. Among all these obstacles, though she got a chance to participate in political administration, the male dominant society will come to the stand that women are incapable.

As Veena Majumdar states, the traditional value and the obligations between the behaviour that has grown over thousands of years has made it impossible for women to identify themselves as an individual personality. The more complex the process, the more difficult will be the participation for women in politics as there will be more gap between women and politics. This trend has also caused women to be away from the political arena and many religious obligations also have prevented them from entering the public sphere.

The Reservation of tribal women in village panchayats, urban councils, town panchayats, etc., is the reason why men are supporting the women from their families into the political arena. The male politics begins with this point. The men take care of all the work of the office. It is important to note here that men are relegating women to politics for their own sake and not in the interests of women. Each of her activities will be controlled by men. In this way, he will make the woman's own existence at no cost.

It is regrettable that the reservation for the equal opportunity of women in the political sphere is constitutional, even though it is not properly exercised. This reservation, made in view of the empowerment of women, is evident in the fact that male-centric politics have made women the object of their use.

The masculine system hinges on the knowledge that women have and prevents them from entering the field. He talks about rapier thrust like why does she need political

companionship? Why does she want to become the big MLA leaving the house and her family and the children behind? It is inevitable that a woman should step down.

The woman of the Haranshikari community has been to be keeping away from politics as the male feels she has no political knowledge. Similarly, government officials also be have with these women as inferior. So, women need to be educated. Women participating in politics need to be informed of the implementation of the plans, their expenditures and to make firm decisions in the political affairs. Observing these women, other women also must have to be inspired. .

The main reasons for women to be stay away from politics:

- Illiteracy is a major reason for women not to gain political access.
- There is very rare political participation of women.
- Women used as vote banks.
- The power isto be in the grip of male.
- Political access by the pressure from husband/family member/community.
- Belief that the political field is exclusively for men.
- A profound belief that women lack political knowledge.

No matter how many status, rights, privileges and reservations a Haranshikari woman has been given, she has no energy to take advantage of them. This is why these Haranshikari women must be self-reliant financially. Education is indispensable for understanding participation in politics. In this regard, it is the responsibility of the Central, State Government and NGOs to ensure that the awareness of the social, economic and political education of women in the Haranshikari community has a positive impact on their personal and community development. In addition, there is an imperative to fill the void that women in the Haranshikari community have to prove that they are not less than men in political governance, whether in the political arena, given the political opportunities provided in the Constitution of India.

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UNIT: SEVEN

Conclusion

7.1 Conclusion

7.2 Results of the study

7.3 Study Tips

7. 4: Further prospects of the study

7. 5: Bibliography

UNIT: SEVEN

7.1 Conclusion:

Tribal life events in India are represented in various ways. There have been many studies about many tribes of whom India is the dwelling home. These communities lived a nomadic life before opening up to civilization. Many communities still lack a stable base. These tribes are for many reasons, far from the mainstream of organized society. Thus, many of these landless tribes became homeless. They have no wealth, sovereignty, authority or security. There are no proper systems, if they have, but failed to reach the tribes. Communities far away from this civilized community are in the vortex of many problems. The main reason for this is the lack of education. Because of this only reason, they have been left behind by all means.

Haranshikari community is one of the 49 tribes of Karnataka. Haranshikari community has been added to the ST list. They are called as ex-criminal tribes. This community is found in most of the districts of Karnataka. As their tradition, the people of this tribe used to hunt for their livelihoods (many of them still hunt) and make their livelihood using forest products. The British rule inevitably involved theft, dacoity and robbery for the maintenance of life. Keeping this in mind, the police caught these people and convicted in the cases of robbery, theft etc. In these days also, It is unfortunate to see them in the same vision.

Currently, the Haranshikari people are struggling to adapt to the modern environment. Because it is necessary to learn to survive in a new complex society and to try to break free from the curse of the label of thieves. However, the winds of change are finding themselves trying to identify with the advanced society.

Nowadays, Haranshikari women and men are being recruited for jobs. But they are paying very low salaries. Women who have traditionally been involved in the manufacture of desi liquor are disappointed today. This is because the government has banned the manufacture of desi liquor. Even with that, there is no expected income. So, the women of this community have been coming out of the house recently. Yet they are still facing financial hardships. It is therefore regrettable that they are not in a position to lead a quality life.

In this Haranshikari community, women are leading more vulnerable lives than men. Women are responsible for family management. They have to face many problems

and challenges in society. While men are the forerunners to survive and live outside the society, the women have the responsibility of creating life within the family.

The Haranshikari community has a male dominant system. The women have not achieved any status in this community. There is no value to women's own existence in this community. Women are in the four walls of the house without any knowledge of the outside world without getting any status of marriage, family, education and health have been discriminated against. The man is the one who makes all the decisions. It is seen as the woman being only its guardian.

Looking at the economic status of the people of this community, they are facing the problem of acute poverty. The contribution of women in the economy of this community is immense. But nobody considers it. The women of this community who have from long ago developed the preparation of desi liquor as an art are still continuing to do so. These women are taking the responsibility of this preparation. So, the contribution of these women to the economy plays a very important role. Yet the male has a right to the money she earns. Therefore, it is very necessary to overcome gender inequality and achieve equality.

There are many social and cultural changes that can be seen in this community. Considering previous studies, there are many variations of these people today. Yet this community is still a very backward community. Here, women are considered as the part of the family only. Superstitious beliefs in this community can be seen as a way to hinder women's development.

7.2 Results of the study:

1. Financial Outcomes

It is often observed in the life of women in Haranshikari community, that she is playing the role of stereo typed women in the family. It is seen from the fieldwork that the women here carry on their life with the traditional roles.

• Approximately 33% of the women in the Haranshikari community go to work. They are doing different kinds of work. If some women go to work with their husband, some of them do whatever work they can get. As informed in the fieldwork, these women will do Vegetable trading, grocery store work, housekeeping, brewing liquor, work with the building construction, to knitting the traps, hunting with husband etc.

• About 67% of women are not allowed to work outside the home from the male family members. This is because there is a belief among men in the community that if women work outside, the respect of family and men will decrease. So, women do their household work and look after children and elders.

• The economic status of the family of women in this community is very low. For their work they get very little salary. As a result, about 62.33% families of these women's monthly income is between Rs. 500 to 1000. The monthly income Including all of the family members, the total income will be rarely 6000/-. There area number of families with incomes less than 6000/-. They are found to be financed by self-help groups for family financing or by lending money from someone else.

• About 73% of women and children work to reduce the family's financial burden.

• During the fieldwork, it has been observed that 1.33% of women traditionally work in the liquor brewery.

• 34.33% of women have the membership of Dharmasthala Rural Development Women's Association. Through this association, they are taking loans and utilizing the money according to their needs. It is seen that the principal and interest are depositing to the association every week.

2. Social Outcomes

The social system of the Haranshikari community follows all the ideals of patriarchy. The marriage attempts to keep the woman in the custody of her within the four walls of the house. The social perspective is to perceive the woman as an object and to gain control over her by virtue of values such as piety, purity and widow ship. So, women's issues are meant to be social issues.

• The family system of this Haranshikari community is patriarchal and the man is the head of the family. He himself makes all the decisions. There is no value for women's decisions.

• According to field data, there are about 69.33% (208) of nuclear families.

• It is known that 98% of girls are subjected to the child marriage. It has been observed that the parents are eager to marry their daughters below 18 years. They want to relieve themselves of responsibility for their protection of their purity, the panic of if they passed the marriageable age nobody will marry her are the reasons. It has been seen that early

marriage of girls is sacrificing a child's life without realizing what effect it will have on their body and health.

• Inter-racial and inter-caste marriages are supported in this community. The Muslim-1, the Halvayis-1, the Lambanis-1, the Ghisade-1 are found to be married to different castes and religions.

• Five females have been found to have divorced in the community panchayat.

• At a young age, 1.33% of women lost their husbands and became widows and have the responsibility of the entire family to live a difficult life.

3. **Educational Outcomes**

About 95% of women in this Haranshikari community are illiterate. Because of the lack of awareness about education, poverty, unemployment and to help in the work of mother's homework, and to take care of the small children in the family, girls are deprived of education. Only one woman has been found to have graduate education.

• It is seen that if they educate their daughters, it is difficult to marry, and it is difficult for them to find the equally educated bride to their daughters.

• The total number of children of Haranshikari women is 356**.** In this, the number of male children is 194 and the females is 162. Among them 87 daughters and 116 boys are getting education. In the school dropouts female children are more than the males. It is seen that half the female children are abandoned for reasons such as poverty, wage work and the attitude of not educating the girl child. It is apparent that only one male has go this PhD and only one female is pursuing a postgraduate education.

• Parents send their daughters to school only up to secondary or their maturity stage. Females have been found to marry after puberty.

• It is difficult to provide higher education for children as they are suffering from acute poverty. Some women with little education tend to favour their daughters' education, but that does not have the power to change their lives.

4.Cultural Outcomes:

The norms of cultural ideas, beliefs and practices are male-made perceptions. They are the factors that control women. The cultural obligations of this Haranshikari community have treated women as a religious impurity. There is no value for women in this

community. Those who oppose cultural practices will be penalized or expelled from the community.

- Men worship the God and women are excluded from it.

• Females are excluded from home during menstruation and childbirth. She is not allowed to touch any items in the house. There is a belief that if she touches anything that will become impure.

• They celebrate several traditional rituals after death. After the death of her husband, a widow has been found to obey the law of staying in a corner for twelve days, covering her face in her house.

5. Health Outcomes

Health and education should be available for every living being. But in the case of Haranshikari women, both of these things seem to be far from the norm.

• The Haranshikari woman is suffering from pain, hip pain, headache, cold and other health ailments due to the hard work she has to do in her daily life.

• About 79 (238) of females use old clothes from their home for the menstrual cycle. It was found that the clothes were not washed with soap, dried in the sun which will be only dried in places where they were not seen, and were again used for the next cycle.

• Women are not vaccinated at the time of their pregnancy. pregnant. Only 31% of women are vaccinated. Those who are vaccinated are little educated and knowledgeable women. They also were going to the hospital two to three times in their pregnancy and then directly during childbirth.

• It has been known that 52.4% of women have done their childbirth at home. As per the Haranshikari tradition the women of this community carry out their childbirth at home without anyone's help. About 13.94% of women have delivered childbirth in government hospitals.

• The uterus has been removed in2.66% of women. Women have undergone the surgery when they have a white discharge problem.

• The infant mortality rate is high in the Haranshikari community. According to data provided by the women under study, infant mortality was found as18. This includes the

deaths of 10female and 8male children. Here there are many causes of child mortality. Malnutrition, illness means fever, vomiting, diarrhoea, typhoid, Toxicity, jaundice, underweight in the neonate, marriage of young girls, frequent childbirth, negligence of distance between two children, twin children, tradition, superstition as well as social, economic and cultural causes are also cause infant mortality.

• Over 26% of females chew tobacco/karaka excessively. Some women chew three to four times a day. Some women burn tobacco every morning and brush their teeth with it. There are still about 12.66% females eating gutka.

• There are no basic amenities like drainage system, electric lights, good roads, toilets, hygienic quarters, water, public toilets etc.

6. Political Outcomes:

• Only three women have been admitted to politics due to ST reservation. But men are exercising all of their authority. They are just using women as vote banks.

• 97% of women refuse to enter politics. These women are of opinion that politics is filthy, it is just a men's field.

7.3 Study Tips:

• The Education Department should open separate hostels for the girls of the Haranshikari community. Special scholarships should be awarded. Students need to adopt learning methods in order to be attracted towards education.

• Haranshikari children need to be provided with sporting facilities because they are physically more energetic. It is important to encourage them to participate in sports.

• Anganwadi centres should be opened in every Haranshikari galli for small children. Awareness programs should be organized for parents to send their children to Anganwadi centres.

• Primary education should be made available to the children in their mother tongue and in their own areas where they live.

• The Department of Health should conduct awareness programs for girls to maintain their health. Also, females need to be persuaded to get vaccinated and have childbirth in the hospital after they become pregnant.

• Awareness programs should be carried out so as not to keep girls out of the house in the period of their menstruation and childbirth to help them overcome their superstitions.

*Since women are heavily involved in brewing liquor, the Excise Department should take steps to improve the financial status of women by utilizing the skills of those women and providing them with scientifically trained brewing.

• Skills Development, Employment and Livelihood Department for home staying women need to create jobs by providing mehendi, beauty parlour, tailoring training etc.

• Women need to develop leadership qualities in order to make proper use of the political reservation for women.

• The Health Department should be made aware of the effects of alcohol, smoking and tobacco on their health, as well as the adverse effects of alcoholism such as family breakup, family conflict and violence. In addition, the girls of the Haranshikari community need to be aware of the health effects of brewing liquor on themselves.

• Basic civic amenities such as drinking water, street lighting, road, sewer-drainage system, toilet, communal toilet etc.

Overall, Haranshikari women's lives are fraught with complex problems. So, getting to the root of their problems and to get rid of the problems can be challenging. The life of females is tagged with the life of males by the patriarchal system is the root cause for all these difficulties. Even if this meant bringing out women and suggesting any solutions to their existence, civilization and sophistication, we would again have these patriarchal values.

7. 4: Further prospects of the study:

• The study of **"the role of Haranshikari women in the preparation of desi liquor"** can be undertaken.

• **"The study ofHaranshikari women as beneficiaries of government projects"** can be studied.

• Can study **"the socialization of Haranshikari women".**

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INTERNATIONAL JOURNAL OF RESEARCH AND ANALYTICAL REVIEWS (IJRAR) | E-ISSN 2348-1269, P- ISSN 2349-5138

An International Open Access Journal

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International Journal of Research and Analytical Reviews (IJRAR) Is

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PRACTICE OF CHILD MARRIAGE IN THE HARINSHIKARI TRIBALS AND ITS IMPACT ON WOMEN

Published In IJRAR (www.ijrar.org) UGC Approved (Journal No : 43602) & 5.75 Impact Factor Volume 6

Issue 2 , Date of Publication:May 2019 2019-05-14 05:12:24

PAPER ID : IJRAR19L1130

Registration ID : 202789

R.B.Joshi

EDITOR IN CHIEF

UGC and ISSN Approved - International Peer Reviewed Journal, Refereed Journal, Indexed Journal, Impact Factor: 5.75 Google Scholar

INTERNATIONAL JOURNAL OF RESEARCH AND ANALYTICAL REVIEWS | IJRAR

An International Open Access Journal / Approved by ISSN and UGC

Website: www.ijrar.org | Email id: editor@ijrar.org | ESTD: 2014

IJRAR | E-ISSN 2348-1269, P- ISSN 2349-5138

IJRAR | E-ISSN 2348-1269, P- ISSN 2349-5138

INTERNATIONAL JOURNAL OF RESEARCH AND ANALYTICAL REVIEWS (IJRAR)

An International Open Access Journal | Approved By ISSN and UGC

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About IJRAR	: UGC and ISSN Approved - International Peer Reviewed Journal, Refereed Journal, Indexed Journal, Impact Factor: 5.75, E-ISSN 2348-1269, P- ISSN 2349-5138
UGC Approval	: Journal No: 43602
Registration ID	: IJRAR_202789
Paper ID	: IJRAR19L1130
Title of Paper	: PRACTICE OF CHILD MARRIAGE IN THE HARINSHIKARI TRIBALS AND ITS IMPACT ON WOMEN
Impact Factor	: 5.75 (Calculate by Google Scholar) | License by Creative Common 3.0
DOI	:
Published in	: Volume 6 | Issue 2 | May 2019
Publication Date:	2019-05-14 05:12:24
Page No	: 200-203
Published URL	: http://www.ijrar.org/viewfull.php?&p_id=IJRAR19L1130
Authors	: Dr. surekha Rathod

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International Journal of Research and Analytical Reviews - IJRAR
(E-ISSN 2348-1269, P- ISSN 2349-5138)

PRACTICE OF CHILD MARRIAGE IN THE HARINSHIKARI TRIBALS AND ITS IMPACT ON WOMEN

(Dr. surekha Rathod, PDF scholar, (post doctoral fellow) Department of Women's Studies, Akkamahadevi Women's University Vijayapur)

Abstract

Indian population comprises of many tribes or the aboriginals. Harinshikari's are one such group. This tribe is found spread in most part of India especially in states of Gujarat, Madhya Pradesh, Maharashtra, Telangana, Andhra Pradesh and Karnataka. The tribe is known or identified by various names like, Neer shikari, Bagri, Vagri, Fans fardis, Fans Podri, Telavchenayya Padri, Chigari Betegar, Adavi chincharu, and Harin Shikari etc. The term Harin-shikari means:Deer Hunter and this particular community is found to reside at various districts of Karnataka.

This tribe is included in the list of scheduled tribes in Karnataka since the tribe is nomadic. It does not have any particular place of origin or settlement. It is only due the recent initiatives by the Government that the people of this tribe can be found settled in some areas notified for them. Their living standards are far below the rest of population and are brought under the category of BPL [Below Poverty Line]. They are at the nadir of social structure politically, economically and educationally. The status of women in this tribe is very pathetic for various reasons, and the practice of child marriage is one of the reasons. Thus, it is necessary to understand the negative impact of this practice on society and its women folk in particular.

This essay is based on the study of women who underwent child-marriage of this tribe residing at Vijayapur District in Karnataka state. The study has two main objectives.

1. To understand the reasons for this practice of child-marriage and.

2. To understand negative impact of on the health of women due to child-marriage.

The essay contains information on the subject pertaining to the local area. The study-which has been obtained through interviews, and case studies

Keywords: Haranshikari Tribe women Health Marriage

Introduction

The study of any social issues begins from the understanding of the concept 'family' in that society. The quality of life of women is heavily influenced by the family. Sociologists like Talcot Parsons and Robert F Bells [1955] State that "family is the basic unit of social structure. In a family men, women, children and elderly persons stay together in harmonious bonding based mutual love, trust and responsibilities towards each other. A family provides food, shelter and sexual life -the basic needs. Also, it brings a feeling of unity and respect for mutual relations among its members. It protects its members during periods of pain, sadness and illness. Members of the family experience, happiness, love, sadness, affection and hate within the family. A family becomes the first school for humans, where they learn and understand and how to face life as they grow. The tone and quality of such learning much depends on the cultural values, moral and philosophical mooring of the society". Further, Parsons and Bell, add that "a family is the

foundation on which successful management of human resources of its members, division of labour, marital behavior, rights, responsibilities and duties is dependant.

Feminists admit that the predominant role played by the family is to ensure effective control over its females. Control over their sexuality is the prime objective. Such a control over her ensures that a female stays within the bounds of family sway throughout her life span. Such control ensures that a female in a family does not dare to cross the patriarchal norms established by the family. In this process the focus of female control will revolve around her [sexual] purity and [docile] behavior.

Layman understanding of the term "marriage" is that it is founded on the necessity of a male and female union with mutual agreement. However, in practice, this 'necessity' is turned in to a social norm where marriage provides an authority to the husband to treat her as his subordinate. The social structure in India provides ample freedom to a male to make choice on the issue of marriage but, for a woman 'marriage' has become a necessity. She cannot escape it. When a man chooses marriage, there is no stringent binding on him to be faithful to his wife. He can involve himself in other social institutions while being married. However, women are denied such freedom of choice equal to males. Marriage is a must for women, and she is expected to achieve temporal and spiritual goals within the bounds of marriage. On the face of it, the institution of marriage gives a semblance of providing great security and protection to a female. However, just underneath this 'noble' covering, lies, gender inequality resulting in women facing many problems. It is said that 'marriage' by itself is one of the major hurdle a woman faces, because, upon entering the wedlock she is deprived of all her concerns. And because the institution of marriage does not [normally] allow any simple and easy alternative method for change or with drawl from it, it generates a host of issues like option to marry or not, age of marriage, status of an 'ideal wife' and continuance with in marriage, and loss of partners etc.

A woman's future stands on this foundation of marriage. Although the same applies to man, it is easy for him to come out from the shackles of marriage, than it is for woman. She is fated to remain within the wedlock and suffer the pain and spend all her life in toil. Women irrespective of their social strata, colour, religion and faith are facing one or the other problem in the bonds of marriage. Also, in any dispute arising in the bonds of marriage, it is the woman who is the first or prime victim. Women of Harinshikari tribe are no exception to this. It is very common to find child or early marriages in this tribe. A girl must get married within the age of 14-15 years, or else she will remain unmarried forever. No male comes forward to marry a girl crossing 18 years of age. This mindset has resulted in the tradition of early marriage in this community. Many women have become the victims of this tradition. Some of the problems faced by such women can be better understood by case studies.

Case study-1

Savita (27) who resides at Harinshikari Lane in Vijaypura is one such victim. Her husband Ramesh does not do any work. The couple has five children, 3 female and 2 male. Savita was married by her parents at the age of ten, soon after her menarche to Ramesh who is a distant relative. The reason for such early marriage by her parents is was "who will keep watch on her after menarche?" She is the eldest of three daughters to her parents. Both the mother and father of Savita go for work and to not stay at home during the day. "It is difficult to keep girls alone at home. There are bad elements in the neighborhood. "What will we do if some spoils them?"They lament. Savita became a mother when she was just thirteen year old. Her labour during her first child birth was very painful not just because of young age, but due to horrific traditional among the Harinashikari tribe. According to the customs of community the woman in labour pain cannot be assisted by any one-male or female. They believe that touching a woman during labour will contaminate them and would have the curse from the family deity. Therefore, the young and innocent Savita upon the birth of the child, tried to cut the umbilical cord with a glass piece. Now, some portion of the umbilical cord remained in womb causing needless misery and suffering. Excessive bleeding during this

period results in her becoming unconscious. All this is seen by the family, yet none came to assist her or take her to hospital for the fear of curse of family deity. Having undergone this trauma in her first delivery, Savita has had subsequent deliveries done at the Government Hospital much to the chagrin of the family.

She owns the entire responsibility of home, and leads her life by brewing liquor which is a family occupation.

CASE-2

Pavitra is now 28 years old, resides at Harinshikari Lane at Vijaypura. She is victim of child marriage. She is mother to five children, 3 boys and 2 girls. The children study at Government schools. Pavitra was married when she was just 12 years old, by her father. She becomes pregnant after a year at the age of 13 years. During her delivery, as she had to take care for herself, she tried to hold the head of the baby but accidently it slipped from her hand. The baby suffered head injury and died. The loss of her first child has caused her much agony. Later, she learns from the elder ladies of the community as to how manage labour, when and with what sharp material the umbilical cord to bet cut etc. Subsequent deliveries she has managed herself.

She manages her home by the earnings through the sale of liquor, which she brews it home, as it is a family occupation. Her husband does not work. He spends his time drinking liquor and gambling. Under the influence of liquor, he fancies that his wife has (illicit) relationship with customers at home who come for a binge. He beats her and abuses with most foul words.

The irony is that the same Pavitra, having suffered so much due to her childhood-marriage is eager to arrange marriage for her 13 year daughter. She wants to conduct the marriage this year. When we ask her why such decision? She replies "our society is bad. They are always eager to spoil the reputation of young girls. Ever when our daughters explicitly and vehemently tell that they do not love any of the boys, these young boys come with our daughters name tattooed on their arm and declare their love." When enquired with Pavitra's daughter if she has agreed to the marriage proposal, she answered is in the negative, and adds that she is compelled to agree for the marriage.

The above cases bring out the realities in a patriarchal family setup. These realities are the undue fear about the 'purity' of women, and 'conjugal fidelity' towards husband. This thought process cuts across, all class and religious groups. Protecting the virginity of women and ensuring her fidelity to her husband has become the main responsibility of the parents. This burden is heavy on their shoulders. Therefore they want to get rid of this problem by marrying off their daughters soon after their menarche and leave her alone to fend for her life.

In the Harinashikari tribe, the women are subjected take onerous domestic responsibilities and also silently suffer domestic violence at home at a very tender age due to child marriage. At an age when these girls should be joyful and playful, this society gives them "a crying baby" to care because of early marriage. Child marriages result in the negation of protection provided under Human rights and depriving them of proper utility available under women and child Rights.

This study brings out the following points.

1. Women in this community are prone to become prematurely old.
2. At the age of 20, they are already mothers of 3 to 4 children.
3. Heavy family responsibility is thrust on them because the men folk are addicted to drinking.
4. They have no proper knowledge of pregnancy and delivery complications. The women are pushed to battle between life and death as they have to undergo their labour all alone.

5. During labour they need rest, but due to their customs they have to care for themselves sometimes to the peril of their life.
6. The notion that touching a woman in labour would contaminate others and bring divine curse is a cause for such suffering by the women during delivery.

Conclusion

Child marriages continue to occur unabated in the Harinshikari tribe despite various acts and laws to contain this practice. This male dominated society thinks that it is of utmost importance to protect virginity and conjugal fidelity of its women to save the honour of the family. On the very same logic, they are ready to sacrifice the very life of its female members. To escape from the responsibility of caring for their daughters, they just marry them off. There are instances when a daughter is still in the cradle she is married off. This is called "cradle marriage". It is said that marriage promises are made even prior to the [possible] birth of a daughter. Such androcentric thought of the need to marry off daughter in childhood itself has axed the very process of normal physical and emotional growth of its women. It would not wrong to say that perhaps this is deliberately intended, such that women should not progress in life so that she remains subjugated to men.

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RNI MAHMAR
36829-2010

ISSN- 2229-4929

Peer Reviewed

Akshar Wangmay

International Research Journal

UGC-CARE LISTED

Special Issue-V, Volume-II

Current Scenario in Languages, Social Sciences, and its Impact on Social Development

March 2022

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AKSHAR WANGMAY

International Peer Reviewed Journal

UGC CARE LISTED JOURNAL

March- 2022

Special Issue-V, Volume-II

On

Current Scenario in Languages, Social Sciences, and its Impact on Social Development

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Pratik Prakashan, 'Pranav, Rukmenagar, Thodga Road Ahmedpur,
Dist. Latur, -433515, Maharashtra

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Published by- Pratik Prakashan

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Women of Haranshikari Community in Panchayat Raj System

Dr. Surekha G Rathod
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Abstract:

For the empowerment of women, there is a continuous conflict going on in so many countries. They fought for their equal status in the society. As a result, UNO announced agendas for the empowerment of women in 1975 and also announced that year as the 'international year of Women'. In these agendas, points of health, education, literacy, employment, political participation etc. are included. UNO thought that if women take part in the political fields, it will be very easy for their empowerment. So, it declared some programmes and projects for the empowerment of women in many ways by emphasizing more on the reservation in political field and also provided essential knowledge for entering into the political field. In this male dominated world, the participation of women in the political field is not a common thing. It realized that, with the compulsory education, the women must also be provided the essential knowledge about politics. Then only there will be a desired change may occur in this field. There is a scarcity of taking proper utilization of the reservation facilities in some dalit communities and backward tribes. Though these women are provided with reservation facilities, in this society, there will be an inevitability to face so many obstacles.

From the beginning, the tribal people have no stable settlements for their living. But now a days, the government is providing some facilities of stable buildings to live in a stable place. Many tribal communities are living below the line of poverty. They are lagging behind in each and every progressive field. Politically, financially and educationally they are lagging behind in every field. The tribal women are backward in each and every field. So, we have a necessity to study about the political participation of the women of this community.

In this essay, only 300 haranshikari women from Vijaypur, Bagalkot and Gadag districts have chosen for the study and efforts have been made to know the political status of these women.

This essay has mainly two motives:

1. To know the relationship between politics and tribal women.
2. To know the political participation of the women of haranashikar community.

This essay utilized the information of secondary sources and also the area based primary sources.

Key words: Politics, Patriarchy, Reservation, Tribes.

Introduction:

Since ancient times, the situation of the women's status is getting worse. If we glance at this women world, we might observe the male dominated political factors. Politically, Socially and Religiously- in this way, in so many factors, women are always in the male grips. If we observe at the status of women, always there exists backwardness in every field. "In the political field, since forty years, women are enjoying the power of voting all over the world. But, still they are not getting the decisive posts (higher posts). They have no authority to make the decisions which will mainly impact on the life of woman and change her life. These posts are not freed from the grip of the male domination. In the administration section, women have to compete for the higher posts and get success, and get the decisive posts. Then only the status of women may be changed. (Vijayanveshane, page no. 479, 2004)

If we observe a woman, as a participant in a political field as a voter, it will be very helpful to know her energy potential. In the world wide census, women are approximately half of the whole population. But her participation in the political field is very limited. The society presumes that the political field is made for only males, not meant for ladies, this field is a very shabby one, it is not suitable for the ladies etc. The male domination promulgated this misconception in the people. So, in the beginning, the female population hesitated to enter in this field. The male domination also was not interested in the reservation of 33% for women. Because the political sector was not interested the women to enter into the politics.

By observing this background, we selected 300 ladies of the haranshikari community. They are from three cities, three towns of three districts. We included these ladies in our studies. We asked them whether they are interested in participating in the political fields.

Sl.no	Opinion	No of women	%
1	Yes	9	3
2	No	291	97

By observing this table we came to a conclusion that 97% of the women are hesitating to enter in to the politics. They opined that they are not like gents and also said that they are not interested in wandering as the males. Some women answered in a rude way that the gentle ladies will not enter in the politics, even the ladies are not allowed to talk about it. In their opinion talking about politics is also not suits to an honourable lady. But 3% of the women are interested in politics. They wanted to enter into the politics, and want to change the future of their community. They wanted to make some development in their community. These ladies, off course, are somewhat educated. For the development of their community, they are interested to take part in the political field.

If we consider this background, in all the 300 haranshikari women, only three have got entry in the political field. In Vijaypur, only one woman got entry in the political field. And she was not elected in the election. In Bagalkot, two women entered into the politics, and they got elected also for the municipality and became the members also, for the last period. Now they are quondam members. Now only one woman is elected as the member of municipality. Here, we may observe that though women have got reservation, they have no proper interest in this field. But their husbands, their relatives, or the family members, or the chief of their community want to take the advantage of the reservation facility and insist them to take part in the politics. Here are some cases for the observation

Case 1: Kavita (changed her name) is living in a haranshikar street of Bagalkot town. Her father is the chief of Panchayat (gouda) of haranshikar community. Kavita has completed her B.A., B.Ed. and married to a relative of her own. As the members of her family insisted her to take the advantage of the reservation facility and to take part in the politics, she competed in the municipality election of 2018 and got success too. As an advantage of the reservation, she got entry into the politics, though she has no interest in the political field. In the time of election, she did not take any part in gathering people, giving speeches, requesting them to cast their votes for her. All this work was done from her relatives. She did not take any part in this work. But she got elected in the election. Now she is going to municipality meetings rarely. Her family members are doing all the work entrusted for her in the office. On very rare occasions only, she is going outside also. But she helped her community in many ways. She helped to clean the inutile herbs in the haranshikar area. There was a scarcity of drinking water in her area. She solved the problem by digging bore wells. She made the facility of lending money from the banks to build their houses. In the future, she planned to build community hall, to allot loans, to make good roads, good gutter system, helping to build their own houses, free tailoring training classes for the ladies, help to employ the people who want to serve in municipality as garbage cleaners, and also she is interested in helping the people of her community in so many ways.

Case 2: Mangala is living in the haranshikargalli of Vijaypur. She competed in the election of municipality in 2007 and unfortunately defeated. She is illiterate. As she got reservation for the ST people, and her relatives insisted her to take part in the election, she competed. In the neighboring streets of haranshikargalli, there are only higher caste people. They played tricks and nominated another woman of higher caste for the election and they supported her. As a result, Mangala was defeated. The only reason for this defeat was Mangala's caste. (She is a woman of haranshikaar community). Mangala don't know any language other than their haranshikar community language. As a result, she don't know how to mix up with the people, how to talk with them. As there was a communication gap, she had to face many difficulties. She expressed the reason for her defeat was only the scarcity of money and the support of people.

The reasons for this defeat are actually different. The main problem of this defeat is education along with family status, financial status, support of politics, support of money, support of people etc. After conquering all these hurdles, though she gets an opportunity to enter on the politics, the male dominated society will prove her as not capable of controlling the administration.

In view of Veena Mujumdar, the traditional values, the behavioral obligations, which are the main reasons for the recognition of women in the social positions. Since, thousands of years, she is suffering from these misinterpretations. As this process is being continuously very involuted or becoming complex day by day, the political lacuna is also being increased. The participation in the politics becomes more and more difficult. This type of proclivity also makes the women to stay away from politics. And also the religious obligations also have made her inaccessible to enter into the social fields. There is a strong

emphasis across the society relating to the role of women. The male dominated society always pulls her behind by recognizing her role limiting only within the household things. For example, to look after the children, take care of husband, the elderly people, cooking, nursing etc. In this way, politics remained a males' structure.

In the village panchayats, municipalities, town panchayats, as there is a reservation for the women candidates, the males push their women candidates into the political arenas. After getting elected, the male politics enters into the platform! All the work will be done by these male dominants only. Here a point to be noted that these people want their women to be elected for their selfishness, not for the women's own interest. All of her activities are in the control of the males. In this way, there is no value of their own existence in the political field.

WE Know that by claiming the allegations as the tribal women have no political knowledge, they don't know anything, the male domination keeps them aside from the politics. We may also observe, in the government offices, the officers behave ignobly with the women staff. So, to avoid all this insult, we have to make women educated. The women, who are going to enter into the politics, must be properly able to make the implementation of the projects, the financial information of expenditure expense and the comprehensive information of the political system. There is a responsibility of making them to be able to take hard decisions. Motivated by these successful persons, the whole women generation will come forward.

The key factors of this essay:

1. The main cause for not to gain political access is illiteracy.
2. The political participation of women is very less in number.
3. Women are using as vote banks.
4. The administration is in the hands of males.
5. Women are entering into the politics as per the stress of their husband, family members or
6. the leaders of their community.
7. There is a misconception that the political field is meant for the males only.
8. There is a profound belief that the women has less knowledge about politics.

Some advices of this study:

1. The political parties and the government itself give the awareness about the political affairs to the women. By this way, the women will enter into the politics by themselves. Also there is a necessity of obliterating the misconception about the women in the male dominated society.
2. There must be an opportunity for the women to take decisions independently. And the menfolk must not interfere in the women politics.

Conclusion:

To sum up, we may get into a conclusion that the main reason for not getting access in the politics of the tribal women is the patriarchy system. They are getting access in the political field as per the pressure of the husband or the relatives. Because, illiteracy, poverty, the fear about the political field etc. are the main causes for the women not to enter into the politics. But as per the pressure of others they enter into this unknown field. So, there is a necessity of obliterating the bad opinions about the access of women in the politics and raise awareness about it.

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ಕರ್ನಾಟಕ ಸರಕಾರ

ಪರಿಶಿಷ್ಟ ಪಂಗಡ ಇಲಾಖೆ, ಬೆಂಗಳೂರು

ಕರ್ನಾಟಕ ರಾಜ್ಯ ಬುಡಕಟ್ಟು ಸಂಶೋಧನಾ ಸಂಸ್ಥೆ, ಮೈಸೂರು

ಪ್ರಾಯೋಜಿತ

ಡಾ. ಬಿ. ಆರ್. ಅಂಬೇಡ್ಕರ ಅಧ್ಯಯನ ಕೇಂದ್ರ

ಕರ್ನಾಟಕ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಧಾರವಾಡ

ಇವರ ಸಹಯೋಗದಲ್ಲಿ ಆಯೋಜಿಸಿದ

ಎರಡು ದಿನಗಳ ರಾಷ್ಟ್ರೀಯ ವಿಚಾರ ಸಂಕಿರಣ

ಭಾರತದಲ್ಲಿನ ಪರಿಶಿಷ್ಟ ಪಂಗಡ (ಬುಡಕಟ್ಟು) ಸಮುದಾಯಗಳ ಜೀವನೋಪಾಯ

ಸಂಪುಟ – 8

ಭಾರತದಲ್ಲಿನ ಪರಿಶಿಷ್ಟ ಪಂಗಡ (ಬುಡಕಟ್ಟು)
ಸಮುದಾಯಗಳ ಜೀವನೋಪಾಯದ
ಎರಡು ದಿನಗಳ ರಾಷ್ಟ್ರೀಯ ವಿಚಾರ ಸಂಕಿರಣದಲ್ಲಿನ
ವಿವಿಧ ಲೇಖನಗಳ ಸಂಗ್ರಹ

ನವೆಂಬರ 30 ಮತ್ತು ಡಿಸೆಂಬರ 1, 2019

ಭಾರತದಲ್ಲಿನ ಪರಿಶಿಷ್ಟ ಪಂಗಡ (ಬುಡಕಟ್ಟು) ಸಮುದಾಯಗಳ ಜೀವನೋಪಾಯ

ಸಂಪುಟ – 08

Sulekha. Rathod

ಪ್ರಧಾನ ಸಂಪಾದಕರು

ಪ್ರೊ. ಟಿ. ಟಿ. ಬಸವನಗೌಡ
ನಿರ್ದೇಶಕರು
ಕರ್ನಾಟಕ ರಾಜ್ಯ ಬುಡಕಟ್ಟು ಸಂಶೋಧನಾ ಸಂಸ್ಥೆ
ಮೈಸೂರು

ಡಾ. ಸುಭಾಸಚಂದ್ರ ಸಿ. ನಾಟೀಕಾರ
ಸಂಯೋಜಕರು
ಡಾ. ಬಿ. ಆರ್. ಅಂಬೇಡ್ಕರ ಅಧ್ಯಯನ ವಿಭಾಗ
ಕರ್ನಾಟಕ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಧಾರವಾಡ.

ಡಾ. ಹರಿಲಾಲ ಪವಾರ
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2019

ಭಾರತದಲ್ಲಿನ ಪರಿಶಿಷ್ಟ ಪಂಗಡ (ಬುಡಕಟ್ಟು) ಸಮುದಾಯಗಳ ಜೀವನೋಪಾಯ

ಪ್ರಕಾಶಕರು	:	**ಡಾ. ಸುಭಾಸಚಂದ್ರ ಸಿ. ನಾಟೀಕಾರ** ಸಂಯೋಜಕರು ಡಾ. ಬಿ. ಆರ್. ಅಂಬೇಡ್ಕರ ಅಧ್ಯಯನ ವಿಭಾಗ ಕರ್ನಾಟಕ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಧಾರವಾಡ.
ಇಮೇಲ್	:	studiesambedkar@gmail.com scnatikar@gmail.com
ಮೊಬೈಲ ನಂ.	:	9900229032
ಸಂಪುಟ	:	VIII
ವರ್ಷ	:	2019
ಐಎಸ್‌ಬಿಎನ್	:	978-93-83890-49-1
ಬೆಲೆ	:	Rs. 200/- INR
ಪ್ರತಿಗಳು	:	200
ಪುಟಗಳು	:	X + 76 = 86
ಹಕ್ಕುಗಳು	:	ಪ್ರಕಾಶಕರದು
ಮುದ್ರಣ	:	ಕರ್ನಾಟಕ ವಿಶ್ವವಿದ್ಯಾಲಯ ಮುದ್ರಣಾಲಯ, ಪಾವಟೆನಗರ ಧಾರವಾಡ
ಕೃಪೆ	:	ಪ್ರಸಾರಾಂಗ, ಕರ್ನಾಟಕ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಧಾರವಾಡ.

ಸೂಚನೆ: ಈ ಸಂಪುಟದಲ್ಲಿ ಪ್ರಕಟವಾದ ಲೇಖನಗಳಲ್ಲಿಯ ವಿಚಾರಗಳಿಗೆ, ಫ್ಲೆಝರಿಸಂಗೆ ಲೇಖಕರೆ ಸಂಪೂರ್ಣವಾಗಿ ಜವಾಬ್ದಾರರಾಗಿರುತ್ತಾರೆ. ಸಂಪಾದಕರು/ ಪ್ರಕಾಶಕರು ಹೊಣೆಗಾರರಲ್ಲಾ.

ಪರಿವಿಡಿ

ಅ.ಸಂ	ವಿಷಯ	ಲೇಖಕರು	ಪು.ಸ.
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*	ಕುಲಸಚಿವರ ಸಂದೇಶ		vii
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ಹರಣ ಶಿಕಾರಿ ಮಹಿಳೆಯರ ಶೈಕ್ಷಣಿಕ ಸ್ಥಾನಮಾನ

ಡಾ. ಸುರೇಖಾ ರಾಠೋಡ
ಪಿ.ಡಿ.ಎಫ್ ಫೆಲೋ, ಮಹಿಳಾ ಅಧ್ಯಯನ ವಿಭಾಗ
ಕರ್ನಾಟಕ ರಾಜ್ಯ ಅಕ್ಕಮಹಾದೇವಿ ಮಹಿಳಾ ವಿಶ್ವವಿದ್ಯಾಲಯ, ವಿಜಯಪುರ

ಪ್ರತಿಯೊಬ್ಬ ವ್ಯಕ್ತಿಯ ವಿಕಾಸಕ್ಕೆ ಅಥವಾ ಮಾನವನ ಅಭಿವೃದ್ಧಿಗೆ ಜ್ಞಾನವೇ ಕಾರಣ. ಈ ಜ್ಞಾನ ಮುಖ್ಯವಾಗಿ ಲಭಿಸುವುದು ಶಿಕ್ಷಣದಿಂದ. ಶಿಕ್ಷಣದ ಬಗ್ಗೆ ಸಾಕ್ರೇಟಿಸ್ ಹೀಗೆ ಹೇಳುವರು. 'ತಪ್ಪನ್ನು ತ್ಯಜಿಸಿ ಸತ್ಯವನ್ನು ಕಂಡುಹಿಡಿಯುವುದೇ ಶಿಕ್ಷಣ. ಇದರ ಪ್ರಕಾರ ಶಿಕ್ಷಣವು ವ್ಯಕ್ತಿಯನ್ನು ಅಸತ್ಯದಿಂದ ಸತ್ಯದ ಕಡೆಗೆ, ಕತ್ತಲೆಯಿಂದ ಬೆಳಕಿನ ಕಡೆಗೆ, ಅಜ್ಞಾನದಿಂದ ಸುಜ್ಞಾನದ ಕಡೆಗೆ, ಕೆಟ್ಟತನದಿಂದ ಒಳ್ಳೆಯತನಕ್ಕೆ ಒಯ್ಯುವುದೇ ಶಿಕ್ಷಣದ ಗುರಿಯಾಗಿದೆ. ಇಂತಹ ಸಮೃದ್ಧವಾದ ಶಿಕ್ಷಣ ಬುಡುಕಟ್ಟು ಜನಾಂಗಕ್ಕೆ ದೊರತಿದ್ದರೆ ಇಂದಿನವರೆಗೆ ಅಜ್ಞಾನದ ಕೂಪಕದಲ್ಲಿ ಬದುಕುನ್ನು ಕಟ್ಟಿ ಜೀವಿಸುತ್ತಿರಲಿಲ್ಲ. ನಾಗರಿಕ ಜನರ ಸಂಪರ್ಕದ ಕೊಂಡಿ ಕಳಚಿಕೊಂಡ 'ದ್ವೀಪ'ದಂತೆ ಈ ಸಮುದಾಯ ಬದುಕುತ್ತಿವೆ. ಹೀಗಾಗಿ ಹೊರಜಗತ್ತಿನ ನಂಟನ್ನು ಬೆಳಿಸಿಕೊಳ್ಳದೇ ಅನೇಕ ಸಮಸ್ಯೆಗಳಲ್ಲಿ ಒಳಗಾಗಿವೆ.

ಯಾವುದೇ ಒಂದು ಸಮಾಜದ ಅಭಿವೃದ್ಧಿಯ ಸೂಚಾಂಕವನ್ನು ತಿಳಿಯಲು ಶಿಕ್ಷಣದ ಪೂರೈಕೆಯ ಪ್ರಮಾಣದಿಂದಲೇ ಅಳೆಯಲಾಗುವುದು. ಶಿಕ್ಷಣವು ವ್ಯಕ್ತಿಯ ವ್ಯಕ್ತಿತ್ವ ವಿಕಸನಕ್ಕೆ ಪ್ರಮುಖ ಆಕಾರವಾಗಿರುವುದು. ಪ್ರಾಚೀನ ಕಾಲದಲ್ಲಿ ಮಹಿಳೆ ಮತ್ತು ಪುರುಷರಿಗೆ ಶಿಕ್ಷಣವನ್ನು ಪಡೆದುಕೊಳ್ಳಲು ಅವಕಾಶ ನೀಡಲಾಗಿತ್ತು ಎಂಬುದಕ್ಕೆ ಗಾರ್ಗಿ, ಮೈತ್ರಿರಂಥಹವರನ್ನು ಉದಾಹರಿಸಬಹುದು. ಆದರೆ ಅಲ್ಲಿ ಪುರುಷರು ಪಡೆದ ಶಿಕ್ಷಣಕ್ಕಿಂತ ಮಹಿಳೆಯರು ಶಿಕ್ಷಣ ಪಡೆದಿರುವುದು ಬೆರೆಳೆಣಿಕಿಯಷ್ಟು ಮಾತ್ರ. ಇದು ಶಿಕ್ಷಣದಲ್ಲಿ ಪಿತೃ ಪ್ರಧಾನತೆ ಇರುವುದನ್ನು ಎತ್ತಿ ತೋರಿಸುವಂತಹದ್ದು. ಹಾಗಾಗಿ ನಮ್ಮ ಸಮಾಜದಲ್ಲಿ ಪುರುಷರಿಗಿಂತ ಮಹಿಳೆಯರ ಶೈಕ್ಷಣಿಕ ಮಟ್ಟ ಕಡಿಮೆಯಿರುವುದು ಗೋಚರಿಸುತ್ತದೆ. ಇಲ್ಲಿ ಪುರುಷನಿಗೆ ಮೊದಲ ಆಧ್ಯತೆಯನ್ನು ನೀಡಿರುವುದರ ಮೂಲಕ ಸಮಾಜದಲ್ಲಿ ಮಹಿಳೆಯರಿಗೆ ಎರಡನೇಯ ಸ್ಥಾನವನ್ನು ನೀಡಿದೆ. ಜೊತೆಗೆ ಅನೇಕ ಮಿಥ್ಯೆಗಳನ್ನು, ಧಾರ್ಮಿಕ ಆಚರಣೆಗಳನ್ನು, ಮಹಿಳೆಯರ ಮೇಲೆ ಹೇರಿರುವುದರಿಂದ ಅವರು ಕುಟುಂಬದ ಹೊರಗೆ ಬಂದು ಶಿಕ್ಷಣವನ್ನು ಪಡೆದುಕೊಳ್ಳುಲು ಅಡ್ಡಿಯನ್ನುಂಟು ಮಾಡುತ್ತಿವೆ.

ಇಂದಿನ ಆಧುನಿಕ ವಿಜ್ಞಾನ ಮತ್ತು ತಂತ್ರಜ್ಞಾನದ ಯುಗದಲ್ಲಿ ಮಹಿಳೆಯರ ಶಿಕ್ಷಣದ ಮಟ್ಟ ಸ್ವಲ್ಪ ಅಭಿವೃದ್ಧಿಯ ಹಂತದವರೆಗೂ ತಲುಪಿದರೂ ಕೂಡ ಅದು ಕೇವಲ ಮೇಲ್ವರ್ಗ ಮತ್ತು ಮಧ್ಯಮ ವರ್ಗದ ಮಹಿಳೆಯರಿಗೆ ಸೀಮಿತಿವಾಗಿದೆ. ಆದರೆ ಕೆಳವರ್ಗದ ಬಡ ಸಮುದಾಯದ ಮಕ್ಕಳು ಸ್ವಲ್ಪಮಟ್ಟಿಗೆ ಶಿಕ್ಷಣವನ್ನು ಪಡೆಯೂತ್ತಿದ್ದರೂ ಅಲ್ಲಿ ಪುರುಷನ ಶಿಕ್ಷಣಕ್ಕೆ ಮಾತ್ರ ಹೆಚ್ಚಿನ ಆದ್ಯತೆಯನ್ನು ನೀಡಲಾಗುತ್ತಿದೆ. ಆದರೆ ಸ್ತ್ರೀ ಶಿಕ್ಷಣಕ್ಕೆ ಆದ್ಯತೆ ಇಲ್ಲದಂತಾಗಿದೆ. ಹೀಗೆ ಸಮಾಜಿಕ ಸಂದರ್ಭದಲ್ಲಿ ಮಹಿಳೆಯರ ಶಿಕ್ಷಣಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಕುಟುಂಬದಲ್ಲಿಯೇ ತಾರತಮ್ಯಕ್ಕೆ ಒಳಗಾಗಿರುವುದನ್ನು ಕಾಣಬಹುದು. ಸಮಾಜದ ಮುಖ್ಯವಾಹಿನಿಯ ಸಂಪರ್ಕದ ನೆಲೆಯಲ್ಲಿ ಬದುಕುತ್ತಿರುವ ಕೆಳವರ್ಗಗಳ ಸ್ಥಿತಿಯೇ ಹೀಗಿರುವಾಗ ಇನ್ನೂ ಬುಡಕಟ್ಟು ಸಮುದಾಯದ ಶೈಕ್ಷಣಿಕ ಮಟ್ಟವನ್ನು ನೋಡಿದಾಗ ಅದು ಅಭಿವೃದ್ಧಿಯ ಕೆಳಹಂತದಲ್ಲಿಯೇ ನಿರೂಪಿತವಾಗಿರುವುದನ್ನು ಕಾಣಬಹುದು. ಆದರೆ ಕೆಲ ಬುಡಕಟ್ಟು ಸಮುದಾಯದವರು ಕೆಲವರು ಮಾತ್ರ ಶಿಕ್ಷಣವನ್ನು ಪಡೆದುಕೊಳ್ಳುವಲ್ಲಿ ಯಶಸ್ವಿಯಾಗಿದ್ದಾರೆ. ಆದರೆ ಇನ್ನೂ ಹಲವಾರು ಸಮುದಾಯಗಳು ಶಿಕ್ಷಣದಿಂದ ಬಹುದೂರ ಉಳಿದಿರುವುದು ಕಂಡುಬರುತ್ತದೆ. ಇಂತಹ ಸಮುದಾಯಗಳಲ್ಲಿ ಹರಣಶಿಕಾರಿ ಸಮುದಾಯವು ಒಂದು.

ಎಲ್ಲಾ ವರ್ಗದ ಮಹಿಳೆಯೂ ಶೋಷಿತಳೆ. ಜಾತಿ, ಧರ್ಮ, ಆರ್ಥಿಕ ಹಿನ್ನಲೆ ಎಲ್ಲವನ್ನು ಮೀರಿ ಮಹಿಳೆ ಎಲ್ಲಿಯೇ ಇದ್ದರೂ ಅವಳು ಶೋಷಿತಳೇ. ನಮ್ಮ ಸಮಾಜ ಮಹಿಳೆಗೆ ಶಿಕ್ಷಣ ನೀಡುವುದು, 'ವ್ಯರ್ಥ ಕೆಲಸ' ಎಂಬ ಭಾವನೆಯಿಂದ ಇನ್ನೂ ಹೊರಬಂದಿಲ್ಲ. ಹಾಗಾಗಿ ಮಹಿಳಾ ಶಿಕ್ಷಣಕ್ಕೆ ಉತ್ತೇಜನಕ್ಕಿಂತ ತಡೆಗೋಡೆಗಳೇ ಜಾಸ್ತಿ ಇರುವುದನ್ನು ಕಾಣಬಹುದು. ಇದಕ್ಕೆ ಈ ಹರಣಶಿಕಾರಿ ಸಮುದಾಯ ಹೊರತೆನಲ್ಲ.

ಈ ಹರಣ ಶಿಕಾರಿ ಸಮುದಾಯದ ಹೆಣ್ಣು ಮಕ್ಕಳು ಶಿಕ್ಷಣದಿಂದ ವಂಚಿತರಾಗಿರುವುದನ್ನು ಈ ಕೆಳಗಿನ ಕೋಷ್ಟಕ ನೋಡುವುದರ ಮೂಲಕ ತಿಳಿದುಕೊಳ್ಳಬಹುದು.

ಕೋಷ್ಟಕ: 1 ಹರಣಶಿಕಾರಿ ಮಹಿಳೆಯರ ಶಿಕ್ಷಣದ ಮಟ್ಟ

ಕ್ರ.ಸಂ	ಶಿಕ್ಷಣ ವೃತ್ತಗಳ	ಸಂಖ್ಯೆ	ಶೇಕಡ
1	ಅನಕ್ಷರಸ್ಥರು	195	92.85%
2	ಪ್ರಾಥಮಿಕ	11	5.23%
3	ಮಾಧ್ಯಮಿಕ	03	1.42
4	ಪ್ರೌಢ 0	0	
5	ಪದವಿ ಪೂರ್ಣ	0	0
6	ಪದವಿ 1	0.47%	
	ಒಟ್ಟು 210	100%	

ಅಧ್ಯಯನಕ್ಕೆ ಒಳಪಡಿಸಿದ ಒಟ್ಟು 210 ಮಹಿಳೆಯರಲ್ಲಿ ಶೇಕಡ 92.85%ರಷ್ಟು ಮಹಿಳೆಯರು ಅನಕ್ಷರಸ್ಥರಾಗಿದ್ದಾರೆ. ಏಕೆಂದರೆ ಬಡತನದ ಕಾರಣದಿಂದ ಮಹಿಳೆಯರು ಶಿಕ್ಷಣವನ್ನು ಪಡೆದುಕೊಂಡಿಲ್ಲ. ಹಾಗೆಯೇ ಈ ಸಮುದಾಯದಲ್ಲಿ ಹೆಚ್ಚಾಗಿ ಹೆಣ್ಣು ಮಕ್ಕಳನ್ನು ಶಾಲೆಗೆ ಕಳಿಸದೇ ಇರುವುದರಿಂದ ಇನ್ನೂ ಕೆಲ ಕುಟುಂಬದವರು ತಮ್ಮ ಹೆಣ್ಣು ಮಕ್ಕಳಿಗೆ ಶಾಲೆಗೆ ಕಳುಹಿಸಿದರೆ 'ಅವರು ಹೋಗುವುದಿಲ್ಲ ನಾನೇಕೆ ಹೋಗಲಿ' ಎಂದು ನಿರಾಕರಿಸಿರುವರು. ಹೆಚ್ಚಿನ ತಂದೆ ತಾಯಿಂದಿರು ಮಕ್ಕಳಿಗೆ ಶಾಲೆಗೆ ಕಳುಹಿಸಬೇಕು ಎಂಬ ಮನೋಭಾವನೆ ಇಲ್ಲದಿರುವುದು ಕಂಡುಬರುತ್ತದೆ. ಹಾಗಾಗಿ ಹೆಚ್ಚಾಗಿ ಮಹಿಳೆಯರು ಅನಕ್ಷರಸ್ಥರಾಗಿದ್ದಾರೆ. ಇನ್ನೂ 11 ಜನ ಮಹಿಳೆಯರು ಪ್ರಾಥಮಿಕ ಶಿಕ್ಷಣ ಪಡೆದುಕೊಂಡಿದ್ದಾರೆ. ಆದರೆ ಇವರುಗಳಿಗೆ ಓದಲು ಬರೆಯಲು ಬರುವುದಿಲ್ಲ. ಮತ್ತೇ ಮಾಧ್ಯಮಿಕ ಶಿಕ್ಷಣ ಪಡೆದ ಮಹಿಳೆಯರು ಕೂಡ ತಮ್ಮ ಹೆಸರುಗಳನ್ನು ಬರೆಯುತ್ತಾರೆ ಮತ್ತು ಅಲ್ಪಸ್ವಲ್ಪ ಓದುತ್ತಾರೆ ಬರೆಯುತ್ತಾರೆ. ಇನ್ನೂ ಈ ಸಮುದಾಯದ ಮಹಿಳೆಯರು ಪ್ರೌಢ, ಪದವಿ ಪೂರ್ವ ಮಟ್ಟದಲ್ಲಿ ಶಿಕ್ಷಣವನ್ನು ಪಡೆಯದೇ ಇರುವುದು ಕಂಡುಬರುತ್ತದೆ. ಆದರೆ ಬಾಗಲಕೋಟದಲ್ಲಿ ಒಬ್ಬ ಹೆಣ್ಣು ಮಗಳು ಮಾತ್ರ ಬಿಎಡ್ ಪದವಿಯನ್ನು ಪಡೆದುಕೊಂಡಿರುವಳು. ಇದು ಈ ಹೆಣ್ಣು ಮಕ್ಕಳ ಶಿಕ್ಷಣವಾದರೆ ಇವರ ಮಕ್ಕಳ ಶಿಕ್ಷಣದ ಮಟ್ಟದಲ್ಲಿ ಸ್ವಲ್ಪ ಮಟ್ಟಿಗೆ ಬದಲಾವಣೆಯಾಗಿರುವುದು ಕಂಡುಬರುತ್ತದೆ.

ಕೋಷ್ಟಕ : 2 ಹರಣಶಿಕಾರಿ ಸಮುದಾಯದ ಮಕ್ಕಳ ಶಿಕ್ಷಣ ಮಟ್ಟ

ಕ್ರ.ಸಂ	ಶಿಕ್ಷಣ	ಹೆಣ್ಣು	ಗಂಡು
1	ಅನಕ್ಷರಸ್ಥರು	75	78
2	ಪ್ರಾಥಮಿಕ	43	45
3	ಮಾಧ್ಯಮಿಕ	35	38
4	ಪ್ರೌಢ 24	26	
5	ಪದವಿ ಪೂರ್ವ	5	6
6	ಪದವಿ 3	0	
	ಒಟ್ಟು 161	193	

ಅಧ್ಯಯನಕ್ಕೆ ಒಳಪಡಿಸಿದ 210 ಜನ ಮಹಿಳೆಯರ ಒಟ್ಟು 354 ಮಕ್ಕಳು. ಇದರಲ್ಲಿ 161 ಹೆಣ್ಣು ಮಕ್ಕಳು, 193 ಗಂಡು ಮಕ್ಕಳು. ಇಲ್ಲಿ 75 ಜನ ಹೆಣ್ಣುಮಕ್ಕಳು ಅನಕ್ಷರಸ್ಥರಾಗಿದ್ದಾರೆ. 78 ಜನ ಗಂಡು ಮಕ್ಕಳು ಅನಕ್ಷರಸ್ಥರಾಗಿರುದು ಕಂಡುಬರುತ್ತದೆ. ಪ್ರಾಥಮಿಕ ಶಿಕ್ಷಣವನ್ನು 43 ಜನ ಹೆಣ್ಣು ಮಕ್ಕಳು ಪಡೆದುಕೊಂಡಿದ್ದರೆ, 45 ಜನ ಗಂಡು ಮಕ್ಕಳು ಪಡೆದುಕೊಂಡಿರುವರು. ಮಾಧ್ಯಮಿಕ ಶಿಕ್ಷಣವನ್ನು 35ಜನ ಹೆಣ್ಣು ಮಕ್ಕಳು ಪಡೆದುಕೊಂಡರೆ, 38 ಜನ ಗಂಡು ಮಕ್ಕಳು ಪಡೆಯುತ್ತಿರುವರು. ಪ್ರೌಢ ಶಿಕ್ಷಣವನ್ನು 24 ಜನ ಹೆಣ್ಣು ಮಕ್ಕಳು, 26 ಜನ ಗಂಡು ಮಕ್ಕಳು ಪಡೆಯುತ್ತಿರುವರು. ಪದವಿ ಪೂರ್ವ ಶಿಕ್ಷಣಕ್ಕೆ ಪಿಯುಸಿಗೆ 5 ಜನ ಹೆಣ್ಣುಮಕ್ಕಳು ಪ್ರವೇಶವನ್ನು ಪಡೆದರೆ, 6ಜನ ಗಂಡು ಮಕ್ಕಳಲ್ಲಿ ಐಟಿಐ–3, ಡಿಪ್ಲೊಮಾ–2 ಮತ್ತು ಪಿಯುಸಿ–1ಗೆ ಒಬ್ಬರು ಶಿಕ್ಷಣವನ್ನು ಪಡೆದಿರುವರು. ಪದವಿ ಶಿಕ್ಷಣಕ್ಕೆ ಹೆಣ್ಣು ಮಕ್ಕಳು 3 ಪ್ರವೇಶವನ್ನು ಪಡೆದಿರುವರು. ಅದರಲ್ಲಿ ಬಿಎ ಪದವಿಗೆ –2 ಬಿಎಸ್ಸಿ ಪದವಿಗೆ –1 ಪ್ರವೇಶವನ್ನು ಪಡೆದಿರುವರು.

ಕೆಲವು ಕುಟುಂಬಗಳಲ್ಲಿ ಹೆಣ್ಣು ಮಕ್ಕಳು ಶಾಲೆಗೆ ಹೋಗುತ್ತಿರುವುದನ್ನು ಗಮನಿಸಬಹುದು. ಆದರೆ ಹೆಣ್ಣು ಮಕ್ಕಳು ಪ್ರೌಢಾವ್ಯಸ್ಥೆಗೆ ಬಂದ್ದರೆ ಅವರ ಶಿಕ್ಷಣವನ್ನು ಮೊಟಕುಗೋಳಿಸಲಾಗುವುದು. ಕಾರಣ ಆ ಹೆಣ್ಣು ಮಗಳಿಗೆ ವಿವಾಹ ಮಾಡಬೇಕೆನ್ನುವ ಉದ್ದೇಶ. ಹರಣಶಿಕಾರಿ ಸಮುದಾಯದಲ್ಲಿ ಹೆಚ್ಚಿನ ಸಂಖ್ಯೆಯ ಹೆಣ್ಣು ಮಕ್ಕಳು ಬಾಲ್ಯವಿವಾಹಕ್ಕೆ ಒಳಗಾಗುವುದರಿಂದ ಶಿಕ್ಷಣಮಟ್ಟ ಕುಂಠಿತವಾಗಿರುವುದನ್ನು ಕಾಣಬಹುದು. ಅಲ್ಲದೇ ಹರಣ ಶಿಕಾರಿ ಕುಟುಂಬಗಳು ಬಡತನದ ಹೊರೆಯನ್ನು ಹೊತ್ತಿದ್ದರಿಂದ ಮಕ್ಕಳಿಗೆ ಶಿಕ್ಷಣವನ್ನು ನೀಡುವುದು ಕಷ್ಟಸಾಧ್ಯವಾಗಿದೆ.

ಈ ಸಮುದಾಯದಲ್ಲಿ ಕುಟುಂಬದ ನಿರ್ವಹಣೆಯ ಸಂಪೂರ್ಣವಾದ ಜವಾಬ್ದಾರಿಯನ್ನು ಮಹಿಳೆ ಹೊತ್ತಿರುವುದರಿಂದ ಅನೇಕ ರೀತಿಯ ಸಮಸ್ಯೆಗಳಿಗೆ ಗುರಿಯಾಗುತ್ತಿದ್ದಾಳೆ. (ಉದಾಹರಣೆಗೆ ಅನಕ್ಷರತೆ, ಅನಾರೋಗ್ಯ, ನಿರುದ್ಯೋಗ, ಬಡತನ, ಹಿಂಸೆ, ಕಿರುಕುಳ, ದೌರ್ಜನ್ಯ ಮುಂತಾದವುಗಳು) ಶಿಕ್ಷಣದ ವಿಷಯಕ್ಕೆ ಬಂದಾಗಲೂ ಕೂಡಾ ಹೆಣ್ಣು ಮಕ್ಕಳ ಶಿಕ್ಷಣಕ್ಕೆ ಆದ್ಯತೆ ನೀಡದೇ ಗಂಡು ಮಕ್ಕಳಿಗೆ ಶಿಕ್ಷಣ ನೀಡುತ್ತಿರುವುದು ಕಂಡುಬರುತ್ತದೆ. ಗಂಡು ಮಕ್ಕಳು ಮನೆಯ ಉದ್ಧಾರಕರು ಮುಂದೆ ಮನೆಯ ಜವಾಬ್ದಾರಿಯನ್ನು ಹೊರುವವರು ಎಂಬ ಕಾರಣಕ್ಕೆ ಹೆಣ್ಣು ಮಕ್ಕಳ ಶಿಕ್ಷಣವನ್ನು ಮೊಟಕುಗೊಳಿಸುತ್ತಿದ್ದಾರೆ. ಹರಣಶಿಕಾರಿ ಸಮುದಾಯದಲ್ಲಿ ಕೆಲ ಕುಟುಂಬಗಳು ಹೆಣ್ಣು ಮಕ್ಕಳಿಗೆ ಶಿಕ್ಷಣ ನೀಡಿದರೂ ಕೂಡಾ ಅದು ಕೇವಲ ಪ್ರಾಥಮಿಕ ಮತ್ತು ಮಾಧ್ಯಮಿಕ ಹಂತದ ಶಿಕ್ಷಣಕ್ಕೆ ಸೀಮಿತ ಮಾತ್ರ. ಆದ್ದರಿಂದ ಈ ಸಮುದಾಯದ ಯಾವ ಹೆಣ್ಣು ಮಗಳು ಉನ್ನತ ಶಿಕ್ಷಣವನ್ನು ಪಡೆದುಕೊಂಡಿಲ್ಲ.

ಅತ್ಯಂತ ಕಡು ಬಡತನದದಲ್ಲಿ ಬದುಕನ್ನು ಸಾಗಿಸುತ್ತಿರುವ ಹರಣಶಿಕಾರಿ ಸಮುದಾಯವು ಶೈಕ್ಷಣಿಕ ದೃಷ್ಟಿಕೋನದಲ್ಲಿ ತುಂಬಾನೆ ಹಿಂದುಳಿದಿದೆ. ಸ್ವಲ್ಪ ಆರ್ಥಿಕವಾಗಿ ಸಬಲರಾದ ಕುಟುಂಬದ ಮಕ್ಕಳ ಮಾತ್ರ ಈ ಪ್ರಾಥಮಿಕ ಮತ್ತು ಪ್ರೌಢ ಹಂತದವರೆಗೆ ಅಧ್ಯಯನ ಮಾಡುತ್ತಾರೆ. ಆದರೆ ಏನು ಇಲ್ಲದ ನಿರ್ಗತಿಕ ಕುಟುಂಬದ ಹೆಣ್ಣು ಮಕ್ಕಳಿಗೆ ಈ ಶಿಕ್ಷಣ ಅನ್ನುವಂತದ್ದು ಕನಸಾಗಿಯೇ ಉಳಿದಿದೆ. ಪರರ ಮನೆಗೆ ಹೋಗುವ ಹೆಣ್ಣು ಮಕ್ಕಳಿಗೆ ಶಿಕ್ಷಣ ಕೊಡಿಸುವುದರಿಂದ ನಮಗೆ ಏನು ಪ್ರಯೋಜನವಾಗಲಾರದು ಎಂಬ ಮನೋಭಾವನೆ. ಆದರೆ ಗಂಡು ಮಕ್ಕಳ ವಿಷಯದಲ್ಲಿ ಇವರ ಮನೋಧೋರಣೆ ಬದಲಾಗಿ ಶಿಕ್ಷಣಕ್ಕೆ ಇತ್ತೀಚೆಗೆ ಆದ್ಯತೆ ನೀಡುತ್ತಿದ್ದಾರೆ. ಹಾಗಾಗಿ ಇಂದು ಪಾಲಕರ ಮನಸ್ಸುಗಳನ್ನು ಹೆಣ್ಣು ಮಕ್ಕಳಿಗೆ ಶಿಕ್ಷಣ ನೀಡುವುದರ ಕಡೆಗೆ ಒಲವು ತೋರುವಂತೆ ಮಾಡಬೇಕಾಗಿದೆ. ಅದರ ಮೂಲಕ ಮಹಿಳಾ ಸಬಲೀಕರಣ ಮಾಡುವುದು ಅನಿರ್ವಾಯವಾಗಿದೆ. ಹೆಣ್ಣು ಮಕ್ಕಳಿಗೆ ಶಿಕ್ಷಣ ನೀಡುವುದರ ಮೂಲಕ ಸಶಕ್ತರನ್ನಾಗಿ ಮಾಡುವುದು, ಉದ್ಯೋಗಿಕ ಕ್ಷೇತ್ರಕ್ಕೆ ಪ್ರವೇಶ ಪಡೆಯುಂತೆ ಮಾಡುವುದು, ಸ್ವಂತ ನಿರ್ಧಾರ ತೆಗೆದುಕೊಳ್ಳುವಂತೆ ಪ್ರೋತ್ಸಹಿಸುವುದು, ಹೊರ ಸಮುದಾಯದೊಂದಿಗೆ ಯಾವುದೇ ಹಿಂಜರಿಕೆಯಿಲ್ಲದೆ ಬೇರೆಯುವುದು ಮುಂತಾದವು.

ಈ ಹರಣಶಿಕಾರಿ ಸಮಾಜದಲ್ಲಿ ಸಮಾನತೆಯನ್ನು ಸಾಧಿಲು ಅಥವಾ ಅಭಿವೃದ್ಧಿಯ ಮುನ್ನೆಲೆಗೆ ತರಲು ಇರುವ ಏಕೈಕ ಮಾರ್ಗವೆಂದರೆ ಶಿಕ್ಷಣ. ಅಕ್ಷರದ ಅರಿವು ಮಾತ್ರ ಈ ಬುಡಕಟ್ಟು ಜನರಿಗೆ ಮತ್ತು ಮಹಿಳೆಯರಿಗೆ

ಶೋಷಣೆಯಿಂದ ಹೊರ ಬರಲು ಸಹಾಯ ಮಾಡುತ್ತದೆ. ಈ ನೆಲೆಯಲ್ಲಿ ದೇವನೂರ ಮಹಾದೇವ ಅವರ ಸಾಲುಗಳ ಅರ್ಥವತ್ತಾಗಿದೆ.

ಭೂಮಿಗೆ ಬಿದ್ದ ಬೀಜ
ಎದೆಗೆ ಬಿದ್ದ ಅಕ್ಷರ
ಇಂದಲ್ಲಾ ನಾಳೆ ಫಲಕೊಡುವುದು

ಎಂಬುದರ ಕುರಿತು ಹರಣಶಿಕಾರಿ ಸಮುದಾಯದವರಲ್ಲಿ ಅರಿವು ಮೂಡಿಸುವುದು ಅಗತ್ಯವಾಗಿದೆ.

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ಕರ್ನಾಟಕ ಸರಕಾರ

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ಜನೆವರಿ 18 ಮತ್ತು 19, 2020

ದಮನಿತ ತಳ ಸಮುದಾಯಗಳ ಮತ್ತು ಪರಿಶಿಷ್ಟ ಜಾತಿ / ಪರಿಶಿಷ್ಟ ಪಂಗಡ (ದೌರ್ಜನ್ಯ ಪ್ರತಿಬಂಧಕ) ಕಾಯ್ದೆ 1989ರ ಅವಲೋಕನ

ವಿವಿಧ ಲೇಖನಗಳ ಸಂಗ್ರಹ

ಬೋಧಿಸತ್ವ

ಸಂಪುಟ – 10

ಬೋಧಿಸತ್ವ

ಸಂಪುಟ–10

ಪ್ರಧಾನ ಸಂಪಾದಕರು

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ವರ್ಷ	:	2020
ಐಎಸ್‌ಬಿಎನ್	:	978-93-83890-52-1
ಬೆಲೆ	:	₹. 250-00
ಹಕ್ಕುಗಳು	:	ಪ್ರಕಾಶರದು
ಮುದ್ರಣ	:	ಕರ್ನಾಟಕ ವಿಶ್ವವಿದ್ಯಾಲಯ ಮುದ್ರಣಾಲಯ ಪಾವಟೆನಗರ ಧಾರವಾಡ
ಕೃಪೆ	:	ಪ್ರಸಾರಾಂಗ, ಕರ್ನಾಟಕ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಧಾರವಾಡ.

* ಈ ಸಂಪುಟದಲ್ಲಿ ಪ್ರಕಟವಾದ ಲೇಖನಗಳಲ್ಲಿಯ ವಿಚಾರಗಳಿಗೆ ಲೇಖಕರೆ ಸಂಪೂರ್ಣವಾಗಿ ಜವಾಬ್ದಾರಿರಾಗಿರುತ್ತಾರೆ. ಸಂಪಾದಕರು/ ಪ್ರಕಾಶಕರು ಹೊಣೆಗಾರರಲ್ಲಾ

15	ಜಾತಿ ಮತ್ತು ಅಸ್ಪೃಶ್ಯತೆ ಕುರಿತು ಅಂಬೇಡ್ಕರರ ವಿಚಾರಗಳು	ಗೀತಾ ಎಸ್ ಅಥರ್ಗಾ	66–70
16	ಡಾ. ಬಾಬಾಸಾಹೇಬ ಅಂಬೇಡ್ಕರ್ ಅಪ್ರತಿಮ ಸ್ವಾಭಿಮಾನಿ	ಎಚ್.ಜಿ.ಕಿರಣ	71–75
17	ಶ್ರೀ ಬಿ. ಬಸವಲಿಂಗಪ್ಪರವರು ಕರ್ನಾಟಕದಲ್ಲಿ ದಲಿತರಿಗಾಗಿ ಮಾಡಿದ ಸುಧಾರಣೆಗಳು	ಹನಮಂತ ಶಿ ಮೇಟಿ	76–78
18	ಶೋಷಿತ ಜನಾಂಗದ ಆಶಾಕಿರಣ: ಡಾ. ಬಿ.ಆರ್.ಅಂಬೇಡ್ಕರ್ ಹಾಗೂ ಲಾಲಾ ಲಜಪತರಾಯರ ವಿಚಾರಗಳು	ಡಾ. ಎಂ. ಹೆಚ್. ಹೆಬ್ಬಾಳ	79–80
19	ವನವಾಸಿ ಜನಾಂಗದ ಸ್ಥಿತಿಗತಿಗಳು ಮತ್ತು ಇತ್ತಿಚೀನ ಬದಲಾವಣೆಗಳು	ಜಗದೀಶ ಮಾನೆ	81–87
20	ಶೈಕ್ಷಣಿಕ ಮತ್ತು ಸಾಮಾಜಿಕ ಕೊಡುಗೆಗಳಲ್ಲಿ ಜ್ಯೋತಿ ಬಾಪುಲೆಯವರ ಪಾತ್ರ	ಜ್ಯೋತಿ ಯಲಿಗಾರ	88–90
21	ಅವಕಾಶ ವಂಚಿತ ಸಾಮಾಜಿಕ ಸಮುದಾಯಗಳು ದಲಿತರ ಮೇಲೆ ಸುಧಾರಣೆಯ ಪ್ರಭಾವ ಮತ್ತು ದೌರ್ಜನ್ಯಗಳು ಕಾಯ್ದೆಗಳು	ಲಕ್ಷ್ಮಣ ನಾಯಕ	91–94
22	ಸ್ತ್ರೀ ವಿಮೋಚನೆಗೆ ಅಂಬೇಡ್ಕರವರ ಕೊಡುಗೆಗಳು:	ಮಹಾಂತೇಶ ಹೊದ್ಲೂರ	95–99
23	ಡಾ॥ ಬಿ.ಆರ್.ಅಂಬೇಡ್ಕರ ಶ್ರೇಷ್ಠ ಮಾನವತಾವಾದಿ.	ಮಹಾಂತೇಶ ಚಲವಾದಿ	100–104
24	ದಮನಿತ ತಳಸಮುದಾಯಗಳ ಮೇಲೆ ದೌರ್ಜನ್ಯ : ಪುನರಾವಲೋಕನ ಮತ್ತು ದೂರದೃಷ್ಟಿ.	ಮಹಾವೀರ ಕಾಳೆ	105–107
25	ಬುಡಕಟ್ಟುಗಳ ಪುನರ್ವಸತಿ–ಮರುವಸತಿ	ನರಸಿಂಹ. ಎನ್.	108–111
26	ಆಧುನಿಕ ಭಾರತಕ್ಕೆ ಡಾ.ಬಿ.ಆರ್. ಅಂಬೇಡ್ಕರವರ್ ಕೊಡುಗೆ	ಮೌನೇಶ್ವರಿ ಕರೆಮ್ಮನವರ	112–119
27	ಕರ್ನಾಟಕ ಬುಡಕಟ್ಟು ಸಿದ್ದಿಯರ ಸಂಸ್ಕೃತಿ	ರೈಮಾನಸಾಬ ಗೋಲಳ್ಳಿ	120–123
28	ಮಹಿಳಾ ಸಬಲೀಕರಣದ ಕುರಿತು ಅಂಬೇಡ್ಕರ್ ಅವರ ಚಿಂತನೆಗಳು.	ರೇಣುಕಾ ಗೊಡಚಿ ಬೂದಿಹಾಳ ಬಸವರಾಜ	124–127
29	ಬುಡಕಟ್ಟು ಜನಾಂಗದ ಒಂದು ಅಧ್ಯಯನ	ರೂಪಾ ಯಲಿಗಾರ	128–130
30	ಅಂಬೇಡ್ಕರ ಅವರ ಬೌದ್ಧ ಧರ್ಮದ ಪರಿವರ್ತನೆಯ ಪಯಣ	ಶಿಲ್ಪಾ ಎಲ್.ಹಿರೇಕೆರೂರ	131–134
31	ದಮನಿತ ತಳ ಸಮುದಾಯಗಳ ಮೇಲೆ ದೌರ್ಜನ್ಯ: ಪುನರಾವಲೋಕನ ಮತ್ತು ದೂರದೃಷ್ಟಿ	ಶ್ರೀನಿವಾಸ ನಲವಾಗಲ	135–138
32	ಹರಣಶಿಕಾರಿ ಸಮುದಾಯದ ಮಹಿಳೆಯರ ಆರೋಗ್ಯದ ಮೇಲೆ ಬಾಲ್ಯವಿವಾಹ ಬೀರುವ ಪರಿಣಾಮಗಳು	ಸುರೇಖಾ ರಾಠೋಡ	139–143

ಹರಣಶಿಕಾರಿ ಸಮುದಾಯದ ಮಹಿಳೆಯರ ಆರೋಗ್ಯದ ಮೇಲೆ ಬಾಲ್ಯವಿವಾಹ ಬೀರುವ ಪರಿಣಾಮಗಳು

ಡಾ. ಸುರೇಖಾ ರಾಠೋಡ,
ಪಿ.ಡಿ.ಎಫ್ ಫೆಲೋ, ಮಹಿಳಾ ಅಧ್ಯಯನ ವಿಭಾಗ,
ಕರ್ನಾಟಕ ರಾಜ್ಯ ಅಕ್ಕಮಹಾದೇವಿ ಮಹಿಳಾ ವಿಶ್ವವಿದ್ಯಾಲಯ,
ವಿಜಯಪುರ

ಪ್ರಸ್ತಾವನೆ

ಯಾವುದೇ ಒಂದು ಸಾಮಾಜಿಕ ವಿಷಯವನ್ನು ಅಭ್ಯಸಿಸಬೇಕೆಂದರೆ ಅದು ಕುಟುಂಬದಿಂದ ಆರಂಭವಾಗುತ್ತದೆ. ಮಹಿಳೆಯರ ಬದುಕಿನಲ್ಲಿ ಕುಟುಂಬವು ಬಹಳ ಮಹತ್ವವನ್ನು ಪಡೆದುಕೊಳ್ಳುತ್ತದೆ. "ಕುಟುಂಬ ಸಾಮಾಜಿಕ ವ್ಯವಸ್ಥೆಯ ಒಂದು ಮೂಲ ಘಟಕ. ಇದರಲ್ಲಿ ಪುರುಷರು, ಮಹಿಳೆಯರು, ಮಕ್ಕಳು, ಮುದುಕರು ಪರಸ್ಪರ ಬಾಂದವ್ಯ, ಪ್ರೀತಿ, ವಿಶ್ವಾಸ, ನಂಬಿಕೆ ಹಾಗೂ ಕರ್ತವ್ಯಗಳ ಬಂಧನದಲ್ಲಿ ಬದುಕುತ್ತಾರೆ. ಕುಟುಂಬ ಸದಸ್ಯರಿಗೆ ಆಹಾರ, ಆಶ್ರಯ ಲೈಂಗಿಕ ಜೀವನಗಳಂಥ ಮೂಲಭೂತ ಅಗತ್ಯತೆಗಳ ಜೊತೆಗೆ ಪರಸ್ಪರ ಸಂಬಂಧ ಹಾಗೂ ಏಕತೆಯ (ಒಗ್ಗಟ್ಟಿನ) ಭಾವನೆಗಳನ್ನು ಒದಗಿಸುತ್ತದೆ. ನೋವು, ಕಷ್ಟ, ತೊಂದರೆ, ಅನಾರೋಗ್ಯದಲ್ಲಿ ರಕ್ಷಣೆ ನೀಡುತ್ತದೆ. ಕುಟುಂಬದ ಸದಸ್ಯರು ಅಥವಾ ವ್ಯಕ್ತಿಗಳು ಸಂತೋಷ ದುಃಖ ಪ್ರೀತಿ ದ್ವೇಷಗಳನ್ನು ಅನುಭವಿಸುತ್ತಾರೆ. ಕುಟುಂಬವೇ ವ್ಯಕ್ತಿಯ ಬಾಳಿನ ಮೊದಲ ಕಲಿಕಾ ಕೇಂದ್ರ ಅಥವಾ ಮೊದಲ ಪಾಠಶಾಲೆ, ಸಮಾಜದಲ್ಲಿ ವ್ಯಕ್ತಿ ಹೇಗೆ ಬದುಕಬೇಕು ಎಂಬ ಬಗ್ಗೆ ತಿಳುವಳಿಕೆ, ತರಬೇತಿಯನ್ನು ಪಡೆಯುತ್ತಾನೆ. ಆಯಾ ಸಮಾಜದ ಸಾಂಸ್ಕೃತಿಕ, ನೈತಿಕ ಹಾಗೂ ಆಧ್ಯಾತ್ಮಿಕ ಮೌಲ್ಯಗಳನ್ನು ಪೀಳಿಗೆಯಿಂದ ಪೀಳಿಗೆಗೆ ಇದು ವರ್ಗಾಯಿಸುತ್ತದೆ ಎನ್ನುತ್ತಾರೆ ಟಾಲ್ ಕಾಟ್ ಪಾರ್ಸನ್ಸ್ ಮತ್ತು ರಾಬರ್ಟ್ ಎಫ್ ಬೇಲ್ಸ್ (1955). ಅವರು ಕುಟುಂಬವು, ಅದರ ಸದಸ್ಯರ ಸಂಪನ್ಮೂಲಗಳು, ಶ್ರಮ ವಿಭಜನೆ, ವೈವಾಹಿಕ ನೀತಿ ನಿಯಮಗಳು, ಹಕ್ಕುಗಳು, ಕರ್ತವ್ಯಗಳು ಹಾಗೂ ಸವಲತ್ತುಗಳನ್ನು ಕುರಿತ ನಿಯಂತ್ರಣ ವ್ಯವಸ್ಥೆಗೆ ಆಧಾರಸ್ತಂಭ"[1]ವಾಗಿದೆ ಎಂದಿದ್ದಾರೆ.

ಕುಟುಂಬವು ಹೆಣ್ಣನ್ನು ನಿಯಂತ್ರಿಸುವಲ್ಲಿ ಪ್ರಮುಖ ಪಾತ್ರ ವಹಿಸುತ್ತದೆ ಎನ್ನುವುದು ಸ್ತ್ರೀವಾದಿಗಳ ಗ್ರಹಿಕೆ. ಅದರ ಪ್ರಥಮ ನಿಯಂತ್ರಣವೆಂದರೆ ಅದು ಲೈಂಗಿಕತೆಯನ್ನು ನಿಯಂತ್ರಿಸುವುದು. ಈ ಮೂಲಕ ಅವಳನ್ನು ತನ್ನ ಬಾಹುವಿನಲ್ಲಿ ಸದಾ ಉಳಿಯುವಂತೆ ಮಾಡುತ್ತದೆ. ಇದು ಮುಂದುವರೆದು ಪಿತೃಪ್ರಧಾನ ವ್ಯವಸ್ಥೆಯ ಲಕ್ಷ್ಮಣ ರೇಖೆಯನ್ನು ದಾಟದ ಹಾಗೆ ಹೆಣ್ಣನ್ನು ನೋಡಿಕೊಳ್ಳುತ್ತದೆ. ಬೇರೆ ಯಾವುದೆ ವಿಷಯಕ್ಕೆ ಹೋದರೂ ಅದು ತಿರುಗಿ ಪಾವಿತ್ರ್ಯ, ಶೀಲ ವಿಷಯದ ಸುತ್ತ ಗಿರಕಿ ಹೊಡೆಯುತ್ತಿರುವುದು ಕಂಡು ಬರುತ್ತದೆ.

ಸಾಮಾನ್ಯ ಅರ್ಥದಲ್ಲಿ ವಿವಾಹವು ಸ್ತ್ರೀ ಪುರುಷರು ಅನಿವಾರ್ಯವೆನ್ನಲಾದರೂ, ಈ ಅನಿವಾರ್ಯತೆಯು ಸ್ತ್ರೀಗೆ ಅಧೀನತೆಯನ್ನು ಪುರುಷನಿಗೆ ಅಧಿಕಾರವನ್ನು ದೊರಕಿಸಿಕೊಡುವುದಾಗಿದೆ. ಭಾರತೀಯ ಸಮಾಜದಲ್ಲಿ ಪುರುಷನಿಗೆ ವಿವಾಹ ಆಯ್ಕೆಯ ವಿಚಾರವಾದರೆ ಸ್ತ್ರೀಗೆ ಮಾತ್ರ ಆಯ್ಕೆಗಳು ಅನಿವಾರ್ಯದ ವಿಚಾರ. ಪುರುಷ ಒಮ್ಮೆ ವಿವಾಹ ಸಂಸ್ಥೆ ಪ್ರವೇಶಿಸಿದರೂ ಆತನ ಸಂಪೂರ್ಣ ನಿಷ್ಠೆ ಅದಕ್ಕೆ ಇರಬೇಕೆಂದಿಲ್ಲ. ಆತ ವಿವಾಹ ಸಂಸ್ಥೆಯಲ್ಲಿ ಇದ್ದುಕೊಂಡೆ ಉಳಿದ ಎಲ್ಲಾ ಸಂಸ್ಥೆಗಳಲ್ಲಿ ಕೂಡಾ ತನ್ನನ್ನು ತೊಡಗಿಸಿಕೊಳ್ಳಬಹುದು. ಸ್ತ್ರೀಗೆ ಮಾತ್ರ ಈ ಯಾವ ಬಗೆಯ ಸಮನಾಂತರ ಆಸಕ್ತಿಗಳು ಆಯ್ಕೆಗಳು ಸಮಾಜದಲ್ಲಿ ಇಲ್ಲ. ವಿವಾಹ ಆಕೆಗೆ ಕಡ್ಡಾಯವಾದ ಹಾಗೂ ಲೌಕಿಕ ಪಾರಮಾರ್ಥಿಕ ಸಾರ್ಥಕಗಳೆರಡನ್ನು ತಂದು ಕೂಡುವ ಸಂಸ್ಥೆಯಾಗಿದೆ. ಮೇಲುನೋಟಕ್ಕೆ ಭಾರತೀಯ ಸಮಾಜದಲ್ಲಿ ಸ್ತ್ರೀಯರಿಗೆ ಅಪಾರ ಭದ್ರತೆಯನ್ನು ಸಾಮಾಜಿಕ ಸ್ಥಾನಮಾನವನ್ನು ಒದಗಿಸಿಕೊಡುವಂತೆ ಭಾಸವಾಗುವ ಈ ಸಂಸ್ಥೆ ತನ್ನಲ್ಲಿ ಅಳವಡಿಸಿಕೊಂಡಿರುವ ಲಿಂಗ ತಾರತಮ್ಯವು ಸ್ತ್ರೀ ಪುರುಷ ಪಾತ್ರ ವಿಭಜನೆಯಿಂದಾಗಿ ಸ್ತ್ರೀಗೆ ಹಲವಾರು ಸಮಸ್ಯೆಗಳನ್ನು ತಂದೊಡ್ಡಿದೆ. ಇವುಗಳಲ್ಲಿ ಮುಖ್ಯವಾದದ್ದು ಸ್ತ್ರೀಗೆ ವಿವಾಹವೇ ಅಂತಿಮ ಎಂದು

ಹೇಳಲಾಗುತ್ತದೆ. ವಿವಾಹ ಸಂಸ್ಥೆ ಪ್ರವೇಶಿಸಿದ ನಂತರ ಆಕೆಯ ಸಮಸ್ತ ಆಸಕ್ತಿಗಳನ್ನು ನಿರಾಕರಿಸಲಾಗುವುದು. ಆ ಸಂಸ್ಥೆಯಿಂದ ಹಿಂತೆಗೆದುಕೊಳ್ಳುವ ಅಥವಾ ಬದಲಿಸಿಕೊಳ್ಳುವ ಯಾವ ಪರ್ಯಾಯಗಳನ್ನು ನೀಡದಿರುವುದರ ಪರಿಣಾಮ ಹೆಣ್ಣಿನ ಜೀವನದಲ್ಲಿ ವಿವಾಹ ಜರಗುವುದು/ಜರಗದಿರುವುದು, ವಿವಾಹದ ವಯಸ್ಸು ಮಾದರಿಯ ವಿವಾಹಿತ ಸ್ತ್ರೀಯ ಸ್ಥಾನಮಾನ ವಿವಾಹದ ಮುರಿಯುವಿಕೆ, ಸಂಗಾತಿಗಳನ್ನು ಕಳೆದುಕೊಳ್ಳುವುದು ಇತ್ಯಾದಿಗಳೆಲ್ಲವೂ ಸಮಸ್ಯೆಗಳನ್ನೆ ಸೃಷ್ಟಿಸುವುದೇ ಮಾಡುತ್ತದೆ.

ಈ ಸಂಸ್ಥೆಯ ಆಧಾರದ ಮೇಲೆ ಹೆಣ್ಣಿನ ಇಡೀ ಭವಿಷ್ಯವೇ ನಿಂತಿರುತ್ತದೆ. ಗಂಡಿಗೂ ಕೂಡಾ ಅಷ್ಟೇ ಮಹತ್ವದೆನಿಸಿದರೂ ಅವನು ಆ ಜೀವನ ಬೇಡವೆನಿಸಿದರೆ ಸಲೀಸಾಗಿ ಹೊರಬಂದು ಬಿಡಬಹುದು. ಹೆಣ್ಣು ಅದರಿಂದ ಹೊರಬರುವುದು ತೀರಾ ಕಷ್ಟದ ವಿಷಯವಾಗಿದೆ. ಅದೇ ಬಂಧನದಲ್ಲಿ ಸಿಲುಕಿ ಒದ್ದಾಡಿ ಇಡೀ ಜೀವನವನ್ನೇ ಕಳೆಯುತ್ತಾಳೆ. ಈ ರೀತಿ ಎಲ್ಲಾ ವರ್ಗ, ವರ್ಣ, ಜಾತಿ, ಧರ್ಮ, ಮತ ಪಂಥಗಳ ಮಹಿಳೆಯರು ವಿವಾಹ ಬಂಧನದಲ್ಲಿ ಸಿಲುಕಿ ಒಂದಲ್ಲ ಒಂದು ಸಮಸ್ಯೆಯನ್ನು ಎದುರಿಸುತ್ತಿದ್ದಾರೆ. ವಿವಾಹ ಸಂಸ್ಥೆಯಲ್ಲಿ ಯಾವುದೇ ಸಮಸ್ಯೆ ಬಂದರೂ ಮೊದಲು ಬಲಿಯಾಗವವಳು ಮಹಿಳೆ. ಇಂತಹ ಸಮಸ್ಯೆಗಳಿಂದ ಹರಣಶಿಕಾರಿ ಮಹಿಳೆಯರೇನು ಹೊರತಾಗಿಲ್ಲ. ಮೇಲ್ವರ್ಗದ, ಮೇಲ್ಜಾತಿಯ ಮಹಿಳೆಯರಿಗಿಂತ ಹೆಚ್ಚಾಗಿ ಹರಣ ಶಿಕಾರಿ ಮಹಿಳೆಯರು ವಿವಾಹ ಸಂಸ್ಥೆಯಲ್ಲಿ ಸಮಸ್ಯೆಗಳನ್ನು ಎದುರಿಸುತ್ತಿರುವುದು ಕಂಡುಬರುತ್ತದೆ. ಈ ಹರಣಶಿಕಾರಿ ಸಮುದಾಯದಲ್ಲಿ ಚಿಕ್ಕವಯಸ್ಸಿನಲ್ಲಿ ವಿವಾಹ ಜರಗುವುದು ಸಾಮಾನ್ಯವಾದ ಸಂಗತಿಯಾಗಿದೆ. ಚಿಕ್ಕ ವಯಸ್ಸಿನಲ್ಲಿ ವಿವಾಹ ಬಂಧನಕ್ಕೆ ಸಿಲುಕಿದ ಹೆಣ್ಣು ಮಕ್ಕಳು ಆರೋಗ್ಯೀಕವಾಗಿ ಎದುರಿಸುತ್ತಿರುವ ಸಮಸ್ಯೆಗಳನ್ನು ವಿಶ್ಲೇಷಿಸಲು ಇಲ್ಲಿ ಪ್ರಯತ್ನಿಸಲಾಗಿದೆ.

ಪ್ರಬಂಧದ ಉದ್ದೇಶಗಳು

1. ಬಾಲ್ಯವಿವಾಹಕ್ಕೆ ಕಾರಣಗಳೇನು ಎಂಬುದನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳುವುದು
2. ಬಾಲ್ಯವಿವಾಹದಿಂದ ಮಹಿಳೆಯರ ಆರೋಗ್ಯದ ಮೇಲಾಗುವ ಪರಿಣಾಮಗಳನ್ನು ತಿಳಿಯುವುದು.

ಅಧ್ಯಯನದ ವ್ಯಾಪ್ತಿ:

ಈ ಅಧ್ಯಯನಕ್ಕೆ ಉತ್ತರ ಕರ್ನಾಟಕದ ಬಾಗಲಕೋಟ, ಬಿಜಾಪುರ, ಗದಗ ಜಿಲ್ಲೆಗಳಲ್ಲಿ ವಾಸಿಸುತ್ತಿರುವ ಹರಣಶಿಕಾರಿ ಸಮುದಾಯದ 210 ಜನ ಮಹಿಳೆಯರನ್ನು ಅಧ್ಯಯನಕ್ಕೆ ಆಯ್ಕೆ ಮಾಡಿಕೊಳ್ಳಲಾಗಿದೆ. ಪ್ರತಿಯೊಂದು ಜಿಲ್ಲೆಗಳಿಂದ 70 ಮಹಿಳೆಯರಂತೆ ಒಟ್ಟು 210 ಜನ ಮಹಿಳೆಯರನ್ನು ಉದ್ದೇಶಿತ ನಮೂನೆಯನ್ನು ಅಳವಡಿಸಿಕೊಂಡು ಆಯ್ಕೆ ಮಾಡಿಕೊಳ್ಳಲಾಗಿದೆ.

ಮಾಹಿತಿ ಸಂಗ್ರಹಣಾ ವಿಧಾನ:

ಹರಣಶಿಕಾರಿ ಸಮುದಾಯದ ಮಹಿಳೆಯರು ಬಾಲ್ಯವಿವಾಹಕ್ಕೆ ಒಳಗಾಗಿ ಅವರು ಎದುರಿಸುತ್ತಿರು ಆರೋಗ್ಯ ಸಮಸ್ಯೆಗಳನ್ನು ತಿಳಿದುಕೊಳ್ಳಲು ಸ್ತ್ರೀವಾದಿ ಸಂಶೋಧನಾ ವೈಧಾನಿಕತೆ ಅಳವಡಿಸಿಕೊಳ್ಳುವುದರ ಜೊತೆಗೆ ಸ್ತ್ರೀವಾದಿ ಸಂಶೋಧನಾ ವಿಧಾನಗಳೆಂದು ಗುರುತಿಸಿದ ಸಂದರ್ಶನ ಕೈಪಿಡಿ, ಅವಲೋಕನ, ಸಹಭಾಗಿ ಅವಲೋಕನ ಮತ್ತು ಪ್ರಕರಣ ಅಧ್ಯಯನ ವಿಧಾನಗಳನ್ನು ಅಳವಡಿಸಿಕೊಂಡು ಮಾಹಿತಿಯನ್ನು ಪಡೆಯಲಾಗಿದೆ. ಜೊತೆಗೆ ಮಾಧ್ಯಮಿಕ ಮೂಲದಿಂದಲೂ ಮಾಹಿತಿಯನ್ನು ಪಡೆಯಲಾಗಿದೆ.

ಈ ಹರಣಶಿಕಾರಿ ಸಮುದಾಯಗಳಲ್ಲಿ ಹೆಣ್ಣು ಮಕ್ಕಳು ಕನಿಷ್ಟ 15–16ನೇ ವಯಸ್ಸಿನಲ್ಲಿ ವಿವಾಹ ಮಾಡಿಕೊಳ್ಳಬೇಕು. ಇಲ್ಲವಾದರೆ ಅವರುಗಳು ಜೀವನ ಪರ್ಯಂತ ವಿವಾಹವಾಗದೆ ಹಾಗೆಯೆ ಉಳಿಯಬೇಕಾಗುತ್ತದೆ. 18 ದಾಟಿದರೆ ಯಾರು ಮದುವೆಯಾಗಲು ಮುಂದೆ ಬರುವುದಿಲ್ಲ. ಹಾಗಾಗಿ ಈ ಸಮುದಾಯದಲ್ಲಿ ಆದಷ್ಟು ಬೇಗನೆ ಹೆಣ್ಣು ಮಕ್ಕಳ ವಿವಾಹ ಮಾಡುವಂತಹ ಸಂಪ್ರದಾಯವನ್ನು ಕಾಣಬಹುದು. ಈ ಸಂಪ್ರದಾಯಕ್ಕೆ ಅನೇಕ ಮಹಿಳೆಯರು ಬಲಿಯಾಗಿ ಒಂದಲ್ಲ ಒಂದು ರೀತಿಯ ಆರೋಗ್ಯ ಸಮಸ್ಯೆಗಳನ್ನು ಎದುರಿಸುತ್ತಿದ್ದಾರೆ. ಇವರ ಸಮಸ್ಯೆಗಳನ್ನು ಕೆಲ ಪ್ರಕರಣಗಳ ಮೂಲಕ ತಿಳಿದುಕೊಳ್ಳಬಹುದು.

ಪ್ರಕರಣ ಒಂದು

ವಿಜಯಪುರ ನಗರದ ಹರಣಶಿಕಾರಿ ಓಣಿಯಲ್ಲಿ ವಾಸಿಸುತ್ತಿರುವ ಸವಿತಾ ಬಾಲ್ಯವಿವಾಹಕ್ಕೆ ಬಲಿಯಾದವಳು. ಈಕೆಗೆ 27 ವರ್ಷ ವಯಸ್ಸು. ಈಕೆಯ ಗಂಡ ರಮೇಶ. ಇತನು ಯಾವುದೆ ಕೆಲಸವನ್ನು ಮಾಡುವುದಿಲ್ಲ. ಈ ದಂಪತಿಗಳಿಗೆ 5 ಜನ ಮಕ್ಕಳು. ಮೂರು ಹೆಣ್ಣು, ಎರಡು ಗಂಡು. ಈಕೆಗೆ 10 ವರ್ಷಕ್ಕೆ ಮದುವೆ ಆಗಿದೆ. ಈಕೆಯು 10ನೇ ವಯಸ್ಸಿಗೆ ಋತುಮತಿಯಾಗಿರುವುದರಿಂದ ತಂದೆ–ತಾಯಿಯು ತಮ್ಮ ಹತ್ತಿರದ ಸಂಬಂಧಿಕರಲ್ಲಿ ಕೊಟ್ಟು ಮದುವೆ ಮಾಡಿದ್ದಾರೆ. ಹೆಣ್ಣು ಮಕ್ಕಳು ಅತಿ ಚಿಕ್ಕ ವಯಸ್ಸಿನಲ್ಲಿ ಋತುಮತಿಯಾದರೆ ಅವರನ್ನು ಯಾರು ಕಾಯಬೇಕು ಅಂತ ಈಕೆಯ ತಂದೆ ತಾಯಿ ಮದುವೆ ಮಾಡಿದ್ದರಂತೆ. 3 ಜನ ಹೆಣ್ಣು ಮಕ್ಕಳಲ್ಲಿ ಈಕೆಯೇ ದೊಡ್ಡವಳು. ಅದಕ್ಕೆ ಈಕೆಯ ತಂದೆ–ತಾಯಿಗಳು ತಾವುಗಳು ಕೆಲಸಕ್ಕೆ ಹೋಗುವುದರಿಂದ 'ಹೆಣ್ಣು ಮಕ್ಕಳೇ ಮನೆಯಲ್ಲಿ ಇರುವುದು ಕಷ್ಟ, ಜನ ಜೆನ್ನಾಗಿಲ್ಲ ಏನಾದರೂ ಮಾಡಿದ್ದರೆ ಅಥವಾ ಮಕ್ಕಳ ತಲೆಕೆಡಿಸಿದ್ದರೆ ಏನು ಮಾಡುವುದು' ಎಂಬ ಕಾರಣದಿಂದ ಮಗಳು ಋತುಮತಿಯಾಗಿ ನಾಲ್ಕು ತಿಂಗಳಲ್ಲಿಯೇ ಮದುವೆ ಮಾಡಿ ತಮ್ಮ ಜವಾಬ್ದಾರಿಯನ್ನು ಕಳೆದುಕೊಂಡಿದ್ದಾರೆ. ಸವಿತಾ ತನ್ನ 13 ನೇ ವಯಸ್ಸಿನ ಪ್ರಾರಂಭದಲ್ಲಿಯೇ ಒಂದು ಗಂಡು ಮಗುವಿಗೆ ಜನ್ಮ ನೀಡಿದ್ದಾಳೆ. ಈಕೆಯು ಹೆರಿಗೆ ಸಮಯದಲ್ಲಿ ಸಾಕಷ್ಟು ತೊಂದರೆಯನ್ನು ಅನುಭವಿಸಿದ್ದಾಳೆ. ಏಕೆಂದರೆ ಈ ಹರಣಶಿಕಾರಿ ಸಮುದಾಯದ ಸಂಪ್ರದಾಯದಂತೆ ಹೆರಿಗೆ ಸಮಯದಲ್ಲಿ ಬೇರೆಯವರು ಯಾರು ಸಹಾಯಕ್ಕೆ ಬರದೆ ಗರ್ಭಿಣಿ ಮಹಿಳೆಯೇ ತನ್ನ ಹೆರಿಗೆಯನ್ನು ಮಾಡಿಕೊಳ್ಳಬೇಕು. ಹೆರಿಗೆಯಾದ ಮಹಿಳೆಯನ್ನು ಬೇರೆ ಹೆಣ್ಣು ಮಕ್ಕಳಾಗಲಿ ಅಥವಾ ಗಂಡು ಮಕ್ಕಳಾಗಲಿ ಮುಟ್ಟುವಂತಿಲ್ಲ. ಮುಟ್ಟಿದರೆ ಮೈಲಿಗೆ ಆಗುತ್ತದೆ. ಇಲ್ಲವೇ ಮನೆ ದೇವರು ಶಾಪ ತಟ್ಟುತ್ತದೆ ಎಂಬ ಮೂಢ ನಂಬಿಕೆಯಿಂದ ಯಾರು ಕೂಡ ಹೆರಿಗೆ ಸಮಯದಲ್ಲಿ ಸಹಾಯಕ್ಕೆ ಬರುವುದಿಲ್ಲ. ಹಾಗಾಗಿ ಈಕೆಯ ಮೊದಲ ಹೆರಿಗೆ ಸಮಯದಲ್ಲಿ ಹೆರಿಗೆ ಕುರಿತು ಸರಿಯಾದ ಜ್ಞಾನವಿಲ್ಲದೆ ಮಗು ಹೊರಗೆ ಬಂದ ತಕ್ಷಣ, ಹೊಕ್ಕಳ ಬಳ್ಳಿಯನ್ನು ಗಾಜಿನ ಚೂರಿನಿಂದ ಕತ್ತರಿಸಿ ಹಾಗೆಯೆ ಬಿಟ್ಟಿದ್ದರಿಂದ ಅದು ಗರ್ಭಕೋಶದ ಒಳಗೆ ಉಳಿದು ಸಾವು ಬದುಕಿನ ನಡುವೆ ಹೊರಾಟ ಮಾಡಿ ಬದುಕಿದ್ದಾಳೆ. ತಾಯಿ ಮಾಸು ಬಿಳದೆ ಅತಿ ರಕ್ತಸ್ರಾವಾಗಿ ಪ್ರಜ್ಞೆ ತಪ್ಪುವ ಸ್ಥಿತಿಗೆ ಬರುತ್ತಾಳೆ. ಆದರೂ ಅವರ ಮನೆಯಲ್ಲಿ ಯಾರು ಕೂಡ ಸಾಯಕ್ಕೆ ಬರುವುದಿಲ್ಲ. ಕೊನೆಗೆ ಈಕೆಯ ಧೈರ್ಯಮಾಡಿ ಗರ್ಭಕೋಶದಲ್ಲಿ ಕೈಹಾಕಿ ಮಾಸನ್ನು ಹೊರಗೆ ಹಾಕುತ್ತಾಳೆ. ಮೊದಲ ಹೆರಿಗೆ ಸಮಯದಲ್ಲಿ ಸರಿಯಾದ ಮಾಹಿತಿ ಇಲ್ಲದೆ ಈಕೆ ಸಂಕಷ್ಟಕ್ಕೆ ಸಿಲುಕಿದ್ದಾಳೆ. ಈಕೆಯು ಮೂದಲ ಹೆರಿಗೆ ಸಮಸ್ಯೆಯಾಗಿದ್ದರಿಂದ ಅನಂತರದ ಹೆರಿಗೆಗಳನ್ನು ಸರ್ಕಾರಿ ಆಸ್ಪತ್ರೆಯಲ್ಲಿ ಮಾಡಿಸಿಕೊಂಡಿದ್ದಾಳೆ.

ಪ್ರಕರಣ ಎರಡು

ಹರಣಶಿಕಾರಿ ಓಣಿಯ ಪವಿತ್ರಾ ಬಾಲ್ಯವಿವಾಹಕ್ಕೆ ತುತ್ತಾಗಿದ್ದವಳು. ಈಕೆಗೆ 28 ವಯಸ್ಸು. ಈಕೆಗೆ ಮೂರು ಜನ ಗಂಡು ಮಕ್ಕಳು. ಇಬ್ಬರೂ ಹೆಣ್ಣು ಮಕ್ಕಳು. ಮಕ್ಕಳನ್ನು ಸರ್ಕಾರಿ ಶಾಲೆಗೆ ಸೇರಿಸಿದ್ದಾಳೆ. ಪವಿತ್ರಾಳ ತಂದೆ ತಾಯಿ ಈಕೆಯ 12ನೇ ವಯಸ್ಸಿಗೆ ವಿವಾಹವನ್ನು ಮಾಡಿದ್ದಾರೆ. ಈಕೆ ಹದಿಮೂರುವರೆ ವರ್ಷಕ್ಕೆ ಮೊದಲ ಗರ್ಭಧರಿಸುತ್ತಾಳೆ. ಮೊದಲ ಹೆರಿಗೆಯಲ್ಲಿ ಯಾರು ಸಹಾಯಕ್ಕೆ ಬರದೆ ಮಗುವಿಗೆ ಹಿಡಿಯಲು ಆಗದೆ ಮಗುವಿನ ತಲೆಗೆ ಪೆಟ್ಟಾಗಿ ಸಾಯುತ್ತದೆ. ಈಕೆಯು ತನ್ನ ಮೊದಲ ಮಗುವನ್ನು ಕಳೆದುಕೊಂಡಿದ್ದಕ್ಕೆ ತುಂಬಾ ನೊಂದುಕೊಳ್ಳುತ್ತಾಳೆ. ಮಗು ಕಳೆದುಕೊಂಡ ಪವಿತ್ರಾ ಅನಂತರ ಹೆಣ್ಣು ಮಕ್ಕಳು ಹೇಗೆ ಒಬ್ಬರೆ ಹೆರಿಗೆ ಮಾಡಿಕೊಳ್ಳಬೇಕು, ಹೊಕ್ಕಳ ಬಳ್ಳಿಯನ್ನು ಯಾವಾಗ, ಹೇಗೆ ಗಾಜಿನಿಂದ ಅಥವಾ ಬ್ಲೇಡ್‌ನಿಂದ ಕತ್ತರಿಸಬೇಕು ಎಂದು ಸರಿಯಾಗಿ ಹಿರಿಯ ಹೆಣ್ಣು ಮಕ್ಕಳಿಂದ ತಿಳಿದುಕೊಳ್ಳುತ್ತಾಳೆ. ಅನಂತರ ಎರಡನೆಯ ಹೆರಿಗೆಯನ್ನು ತಾನೇ ಮಾಡಿಕೊಳ್ಳುತ್ತಾಳೆ.

ಪವಿತ್ರಾ ತಾನು ಬಾಲ್ಯವಿವಾಹಕ್ಕೆ ಬಲಿಯಾಗಿದ್ದಲ್ಲದೆ ತನ್ನ 13ನೇ ವಯಸ್ಸಿನ ಹೆಣ್ಣು ಮಗುವಿಗೆ ವಿವಾಹ ಮಾಡಲು ಸಿದ್ಧಳಾಗಿದ್ದಾಳೆ. ಮಗಳ ಮದುವೆಯನ್ನು ಈ ವರ್ಷದಲ್ಲಿಯೇ ಮಾಡಿ ಮುಗಿಸಬೇಕು ಎಂಬ ಆಲೋಚನೆಯಲ್ಲಿ ಇದ್ದಾಳೆ. ಏಕೆ ಬೇಗ ಮದುವೆ ಮಾಡುತ್ತಿದ್ದರಿ? ನೀವು ಬಾಲ್ಯವಿವಾಹವನ್ನು ಮಾಡಿಕೊಂಡು ಕಷ್ಟ ಅನುಭವಿಸಿದಲ್ಲದೆ ಮಗಳಿಗೂ ಏಕೆ ಕಷ್ಟ ಎಂದರೆ. ಪವಿತ್ರಾ ಹೇಳುತ್ತಾಳೆ. ನಮ್ಮ ಸಮುದಾಯದ ಜನ ಸರಿಯಿಲ್ಲ. ಹೆಣ್ಣು ಮಕ್ಕಳ ಕೇರು ಕೆಡಿಸುತ್ತಾರೆ. ನಮ್ಮ ಮಕ್ಕಳು ಅವರಿಗೆ ಪ್ರೀತಿ ಮಾಡುವುದಿಲ್ಲ ಅಂದ್ರು, ಹುಡುಗರು ಸುಮ್ಮನೆ ನಮ್ಮ ಹೆಣ್ಣುಮಕ್ಕಳ ಹೆಸರನ್ನು ಕೈಮೇಲೆ ಬರಕ್ಕೊಂಡು, ಆ ಹುಡುಗಿಗ ನಾನು ಪ್ರೀತಿಸ್ತಿನಿ ಅಂತ ಯು ಬದನಾಮ ಮಾಡತ್ತಾರ ಎಂದು ಉತ್ತರಿಸುತ್ತಾಳೆ. ಈಕೆಯ ಮಗಳಿಗೆ ಮದುವೆಯಾಗಲು ಇಷ್ಟವಿದೆಯೇ ಎಂದಾಗ, ಇಲ್ಲ ನಮ್ಮ ಹಿರಿಯವರು ಒತ್ತಾಯ ಪೂರ್ವಕವಾಗಿ ಮಾಡುತ್ತಿದ್ದಾರೆ ಎಂದಳು.

ಈ ಮೇಲಿನ ಪ್ರಕರಣಗಳನ್ನು ಗಮನಿಸಿದಾಗ ನಮ್ಮ ಪಿತೃಪ್ರಧಾನ ಸಮಾಜದಲ್ಲಿ ಮಹಿಳೆಯರ ಶೀಲ, ಪಾತಿವ್ರತ್ಯದ ಕಡೆಗೆ ಹೆಚ್ಚು ಮಹತ್ವವನ್ನು ನೀಡುತ್ತಿರುವುದನ್ನು ತೋರಿಸುತ್ತದೆ. ಈ ಪರಿಕಲ್ಪನೆಯೇ ಇಂದಿನ ಎಲ್ಲ ಜಾತಿ, ವರ್ಗ, ವರ್ಣದ ಜನತೆಗೆ ಅನ್ವಯಿಸುವಂತೆ ಆಗಿದೆ. ಮಹಿಳೆಯರ ಶೀಲವನ್ನು ಕಾಯುವುದೇ ಒಂದು ದೊಡ್ಡ ಕೆಲಸವಾಗಿದೆ. ಅವಳನ್ನು ಕಾಯುವುದು ಅಥವಾ ಶೀಲವನ್ನು ಕಾಪಾಡಲು ತಮ್ಮಿಂದ ಸಾಧ್ಯವಿಲ್ಲವೆಂದಾಗ ತಮ್ಮ ಜವಾಬ್ದಾರಿಯನ್ನು ಕಳೆದುಕೊಳ್ಳಲು ವಯಸ್ಸಿನ ಅಂತರವನ್ನು ನೋಡದೆ ಋತುಮತಿಯಾದ ತಕ್ಷಣ ಮದುವೆಮಾಡಿ ಅವಳ ವ್ಯಕ್ತಿತ್ವವನ್ನು ತಾನೇ ಗುರುತಿಸಿಕೊಳ್ಳದಂತೆ ಮಾಡುತ್ತಿರುವ ಸನ್ನಿವೇಶಗಳನ್ನು ಇದು ತೋರಿಸಿ ಕೊಡುತ್ತದೆ. ಚಿಕ್ಕ ವಯಸ್ಸಿನಲ್ಲಿಯೇ ಮದುವೆಯಾಗಿ ಇಡೀ ಕುಟುಂಬದ ಜವಾಬ್ದಾರಿಯನ್ನು ವಹಿಸಿಕೊಳ್ಳುವುದರ ಜೊತೆಗೆ ಗಂಡನ ದೈಹಿಕ ಮತ್ತು ಮಾನಸಿಕ ಕಿರುಕುಳವನ್ನು ಮಹಿಳೆಯರು ಅನುಭವಿಸುತ್ತಿದ್ದಾರೆ. ಆಡುವ ಕೂಸಿಗೆ ಕಾಡುವ ಕೂಸು ಎಂಬಂತೆ ಏನೂ ಅರಿಯದ ಬಾಲಕಿಯರಿಗೆ ವಿವಾಹ ಎಂಬ ಬಂಧನದಲ್ಲಿ ಸಿಲುಕಿಸಿ ಅವರ (ಮಹಿಳೆಯರ) ವೈಯಕ್ತಿಕ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಹರಣ ಮಾಡುವುದರೊಂದಿಗೆ ಅವರ ಮಾನವ ಹಕ್ಕುಗಳನ್ನು ಕಸಿದುಕೊಳ್ಳುತ್ತಿರುವುದನ್ನು ಹರಣಶಿಕಾರಿ ಸಮುದಾಯಗಳಲ್ಲಿ ಕಂಡುಬರುತ್ತದೆ. ಮಹಿಳೆಯರ ಮತ್ತು ಮಕ್ಕಳ ಹಕ್ಕುಗಳನ್ನು ಇಂತಹ ಬಾಲ್ಯ ವಿವಾಹ ಪದ್ಧತಿಯಿಂದ ಕಸಿದುಕೊಳ್ಳುತ್ತಿರುವುದನ್ನು ಗುರುತಿಸಬಹುದು.

ಅಧ್ಯಯನದಿಂದ ಕಂಡುಬಂದ ಅಂಶಗಳು

1. ಈ ಬಾಲ್ಯವಿವಾಹಕ್ಕೆ ಒಳಗಾದ ಹರಣಶಿಕಾರಿ ಮಹಿಳೆಯರು ದಿನಾಲೂ ಸೊಂಟನೋವು, ಕೈಕಾಲು ನೋವು, ತಲೆ ನೋವು, ಹೊಟ್ಟೆ ನೋವು ಹೀಗೆ ಒಂದಲ್ಲ ಒಂದು ರೀತಿಯ ಆರೋಗ್ಯದ ಸಮಸ್ಯೆಗಳನ್ನು ಎದುರಿಸುತ್ತಿರುವುದು ಕಂಡುಬಂದಿದೆ.
2. ಈ ಮಹಿಳೆಯರು ಬಾಲ್ಯವಿವಾಹಕ್ಕೆ ಒಳಗಾಗಿದ್ದರಿಂದ ಮುಖ್ಯವಾಗಿ ವಯಸ್ಸಿಗೆ ಮುಂಚೆಯೇ ವೃದ್ಯಾಪವನ್ನು ಎದುರಿಸುತ್ತಿದ್ದಾರೆ.
3. ಆಡುವ ಕೂಸಿಗೆ ಕಾಡುವ ಕೂಸು ಎಂಬ ಗಾದೆಯಂತೆ ಈ ಮಹಿಳೆಯರು ತಮ್ಮ 20ನೇ ವಯಸ್ಸಿನಲ್ಲಿ ಮೂರರಿಂದ ನಾಲ್ಕು ಮಕ್ಕಳನ್ನು ಹೊಂದಿದ್ದಾರೆ.
4. ಇಲ್ಲಿಯ ಮಹಿಳೆಯರು ಅತಿ ಚಿಕ್ಕ ವಯಸ್ಸಿನಲ್ಲಿ ಇಡೀ ಸಂಸಾರವನ್ನು ಹೊತ್ತುಕೊಂಡಿದ್ದಾರೆ
5. ಈ ಹರಣಶಿಕಾರಿ ಸಮುದಾಯವು ದೈಹಿಕವಾಗಿ, ಮಾನಸಿಕವಾಗಿ, ಸಾಮಾಜಿಕವಾಗಿ ಬೆಳೆಯದ ಹೆಣ್ಣು ಮಕ್ಕಳನ್ನು ವಿವಾಹ ಬಂಧನಕ್ಕೆ ಸಿಲಿಕಿಸಿ, ಅನೇಕ ಸಮಸ್ಯೆಗಳ ಸುಳಿಯಲ್ಲಿ ಸಿಲುಕಿಸುತ್ತಿದೆ.
6. ಚಿಕ್ಕ ವಯಸ್ಸಿನಲ್ಲಿ ವಿವಾಹವಾಗುವುದರಿಂದ ಹೆರಿಗೆ ಕುರಿತು ಸರಿಯಾದ ಜ್ಞಾನವಿಲ್ಲದೆ ಸಾವು ಬದುಕಿನ ನಡುವೆ ಹೆರಿಗೆಯನ್ನು ಮಾಡಿಕೊಳ್ಳುತ್ತಿದ್ದಾರೆ.
7. ಹೆರಿಗೆ ಸಮಯದಲ್ಲಿ ವಿಶ್ರಾಂತಿ ತಗೆದುಕೊಳ್ಳಬೇಕಾದ ಮಹಿಳೆಯರು ತಮ್ಮ ಕೆಲಸವನ್ನು ತಾವೇ ಮಾಡಿಕೊಳ್ಳಬೇಕಾದ ಅನಿವಾರ್ಯತೆ ಇದೆ.
8. ಮಡಿಮೈಲಿಗೆ ಎಂದು ಹೆರಿಗೆಯಾದ ಮಹಿಳೆ ಮತ್ತು ಮಗುವಿಗೆ ಯಾರು ಮುಟ್ಟುವುದಿಲ್ಲ. ಮಗುವಿನ ಆರೈಕೆಯನ್ನು ಕೂಡ ಮಹಿಳೆಯರೇ ಮಾಡಿಕೊಳ್ಳಬೇಕಾಗಿದೆ.

ಉಪಸಂಹಾರ

ಬಾಲ್ಯವಿವಾಹ ತಡೆ ಕಾನೂನು ಇದ್ದರೂ ಈ ಹರಣಶಿಕಾರಿ ಸಮುದಾಯದಲ್ಲಿ ಬಾಲ್ಯವಿವಾಹಗಳು ಅವ್ಯಾಹತವಾಗಿ ನಡೆಯುತ್ತಿವೆ. ಏಕೆ ಬಾಲ್ಯವಿವಾಹಗಳು ಈ ಸಮುದಾಯದಲ್ಲಿ ಜರಗುತ್ತಿವೆ ಎಂದರೆ ಪುರುಷ ದೃಷ್ಟಿಕೋನದಲ್ಲಿ ಹೆಣ್ಣಿನ ಶೀಲ ರಕ್ಷಣೆಯೇ ಮನೆಯ ಮರ್ಯಾದೆಯಾಗಿದೆ. ಹಾಗಾಗಿ ಹೆಣ್ಣಿನ ಅತ್ಯಮೂಲ್ಯ ಬಾಲ್ಯ ಜೀವನವನ್ನೇ ಬಲಿಕೊಡುವುದು ಕಂಡುಬರುತ್ತದೆ. ಅತಿಸಣ್ಣ ವಯಸ್ಸು ಎಂಬುದನ್ನು ಗಮನಿಸದೆ ಹೆಣ್ಣು ಮಗುವನ್ನು ತಮ್ಮ ಹೊಣೆಗಾರಿಕೆಯಿಂದ ತಪ್ಪಿಸಿಕೊಳ್ಳಲು ಕುಟುಂಬಗಳು ತೊಟ್ಟಿಲು ವಿವಾಹ ಮಾಡುವ ಮತ್ತು ಹುಟ್ಟುವ ಮೊದಲೇ ವಿವಾಹ ವಾಗ್ದಾನಗಳನ್ನು ಮಾಡುವ ಆಚರಣೆಯಿದೆ. ಇದಕ್ಕೆ ಪೂರಕವಾಗಿ ಹೆಣ್ಣು ಮಕ್ಕಳು ಪ್ರಾಪ್ತ ವಯಸ್ಸಿಗೆ ಬರುವುದಕ್ಕೆ ಮೊದಲೇ ವಿವಾಹ ಮಾಡಬೇಕೆಂಬ ಕಲ್ಪನೆಯೇ ಹುಡುಗಿಯರ ದೈಹಿಕ ಮಾನಸಿಕ

ವ್ಯಕ್ತಿತ್ವ ವಿಕಾಸಕ್ಕೆ ಪುರುಷ ಪರ ಚಿಂತನೆ ಹಾಕಿದ ಕೊಡಲಿಯೇಟು ಆಗಿದೆ. ತನ್ನನ್ನು ಮೀರಿಸುವ ಬೌದ್ಧಿಕ ಸಂಪತ್ತು ಹೊಂದಿದವಳಾಗಿ ತನಗಿಂತ ಸಬಲೆಯಾಗುವಳೆಂಬ ಭೀತಿಯಿಂದ ಪುರುಷ ಪರ ಚಿಂತಕರು ಮಹಿಳೆಗೆ ಆಸ್ತಿತ್ವವನ್ನು ಇಲ್ಲದಂತೆ ಮಾಡಲು ಈ ವಿವಾಹ ಬಂಧನ ಬಳಸಿದರು ಎಂದರೆ ತಪ್ಪಾಗಲಿಕ್ಕಿಲ್ಲ.

ಆಧಾರ ಗ್ರಂಥಗಳು

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ಜಾಗತಿಕ ಸ್ಥಿತ್ಯಂತರದಲ್ಲಿ ಸಾಹಿತ್ಯ, ರಾಜಕೀಯ ಮತ್ತು ಸಂಸ್ಕೃತಿ

The New World Order Literature, Politics and Culture

ಸಂಪಾದಕರು

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ಡಾ. ಗುರುಬಸವರಾಜಸ್ವಾಮಿ ಪಂಡಿತ

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ಜಾಗತಿಕ ಸ್ಥಿತ್ಯಂತರದಲ್ಲಿ
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ಡಾ. ಟಿ.ಎಲ್. ಜಗದೀಶ ತುರಗನೂರು

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ಪ್ರಕಾಶನ
ಮೈಸೂರು

THE NEW WORLD ORDER LITERATURE, POLITICS AND CULTURE

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Published by
Nayana Prakashana
285/F-5, 5th West Cross
Uttaradhimata Road, Mysore - 4

ISBN : "978-93-89877-14-4"
Pages : iv + 240 = 244
First Edition : 2020
© : KAPSA
Copies : 1000 copies
Price : 245/-
ಪುಟಗಳು : iv + 240 = 244
ಮೊದಲ ಮುದ್ರಣ : 2020
© : ಕರ್ನಾಟಕ ರಾಜ್ಯಶಾಸ್ತ್ರ ಸಂಘ
ಪ್ರತಿಗಳು : 1000
ಬೆಲೆ : ರೂ. 245/-
ಮುಖಪುಟ ವಿನ್ಯಾಸ
ಅಕ್ಷರ ಜೋಡಣೆ : ದಯಾನಂದಮೂರ್ತಿ
ಮುದ್ರಣ : ಗಾಯತ್ರಿ ಎಂಟರ್‌ಪ್ರೈಸೆಸ್, ಮೈಸೂರು

ಪರಿವಿಡಿ

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ಡಾ. ಸುರೇಖಾ ರಾಠೋಡ
ಪಿಡಿಎಫ್ ಫೆಲೋ,
ಮಹಿಳಾ ಅಧ್ಯಯನ ವಿಭಾಗ,
ಅಕ್ಕಮಹಾದೇವಿ ಮಹಿಳಾ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ,
ವಿಜಯಪುರ

ಮಹಿಳಾ ಸಬಲೀಕರಣಕ್ಕಾಗಿ ಪ್ರಪಂಚದಾದ್ಯಂತ ಅನೇಕ ಹೋರಾಟಗಳು ನಡೆದವು. ಅದರ ಫಲವಾಗಿ 1975ರಲ್ಲಿ ಮಹಿಳಾ ವರ್ಷವೆಂದು ವಿಶ್ವಸಂಸ್ಥೆ ಘೋಷಿಸಿತು. ಮಹಿಳೆಯರ ಸಬಲೀಕರಣಕ್ಕಾಗಿ ಅನೇಕ ಅಜೆಂಡಾಗಳನ್ನು ಹಾಕಿಕೊಂಡಿತು. ಅದರಲ್ಲಿ ಆರೋಗ್ಯ, ಶಿಕ್ಷಣ, ಸಾಕ್ಷರತೆ, ಉದ್ಯೋಗ, ರಾಜಕೀಯ ಭಾಗವಹಿಸುವಿಕೆ ಮುಂತಾದ ಅಂಶಗಳು ಮುಖ್ಯವಾದವು. ಮಹಿಳೆಯರು ರಾಜಕೀಯ ಕ್ಷೇತ್ರದಲ್ಲಿ ಭಾಗವಹಿಸುವುದರಿಂದ ಮಹಿಳಾ ಸಬಲೀಕರಣಕ್ಕೆ ದಾರಿಯಾಗುತ್ತದೆ. ಆದ್ದರಿಂದ ಮಹಿಳೆಯರಿಗೆ ರಾಜಕೀಯ ಕ್ಷೇತ್ರದಲ್ಲಿ ಮೀಸಲಾತಿ ಮತ್ತು ಆ ಸಂಬಂಧ ಅರಿವುಂಟುಮಾಡಬೇಕು ಎಂದು ವಿಶ್ವಸಂಸ್ಥೆಯು ವಿವರಿಸುವ ಮೂಲಕ ಮಹಿಳಾ ಸಬಲೀಕರಣಕ್ಕೆ ಅನೇಕ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ಹಮ್ಮಿಕೊಂಡಿತು. ಪುರುಷಾಧಿಪತ್ಯವಾಗಿ ಹೋಗಿದ್ದ ಈ ಕ್ಷೇತ್ರದಲ್ಲಿ ಮಹಿಳೆಯರು ಭಾಗವಹಿಸುವುದು ಸಾಮಾನ್ಯವಾದ ವಿಷಯವಾಗಿರಲಿಲ್ಲ. ಅವರಿಗೆ ಶಿಕ್ಷಣದ ಜೊತೆಗೆ ರಾಜಕೀಯ ಅರಿವು ನೀಡುವುದರ ಮೂಲಕ ಈ ಕ್ಷೇತ್ರದಲ್ಲಿ ಬದಲಾವಣೆ ತರಬೇಕಾಗಿದೆ. ದಲಿತ ಮತ್ತು ಹಿಂದುಳಿದ ಬುಡಕಟ್ಟು ಮಹಿಳೆಯರು ಈ ಮೀಸಲಾಯಿತಿ ಸೌಲಭ್ಯವನ್ನು ಸಮರ್ಪಕವಾಗಿ ಬಳಸಿಕೊಳ್ಳಲಾಗುತ್ತಿಲ್ಲ. ಪುರುಷ ಪ್ರಾಬಲ್ಯದಿಂದ ಕೂಡಿರುವ ಸಮಾಜದಲ್ಲಿ ಮಹಿಳೆಯರಿಗೆ

ಮೀಸಲಾತಿ ನೀಡಿ ರಾಜಕೀಯ ಕ್ಷೇತ್ರದಲ್ಲಿ ಭಾಗವಹಿಸಲು ಅವಕಾಶವಿದ್ದರೂ ಅವರು ಈ ಕ್ಷೇತ್ರಕ್ಕೆ ಬರಲು ಹಿಂದೇಟು ಹಾಕುತ್ತಿದ್ದಾರೆ.

ಜಗತ್ತಿನ ಅರ್ಧದಷ್ಟಿರುವ ಮಹಿಳೆಯರು ರಾಜಕೀಯ ಕ್ಷೇತ್ರದಲ್ಲಿ ಭಾಗವಹಿಸಿದ ಮಿತಿಯನ್ನು ಗಮನಿಸಿದಾಗ ಅದು ಕೇವಲ ಬೆರಳೆಣಿಕೆಯಷ್ಟು ಮಾತ್ರ. ರಾಜಕೀಯ ಕ್ಷೇತ್ರವೆಂದರೆ ಪುರುಷರ ಕ್ಷೇತ್ರವೆಂದು ಪರಿಭಾವಿಸಿಕೊಂಡಿರುವ ಸಮಾಜ, ಮಹಿಳೆಯರು ರಾಜಕೀಯ ಪ್ರವೇಶ ಪಡೆಯಬಾರದು, ಅದೊಂದು ಕೀಳಾದ ವ್ಯವಸ್ಥೆ ಎನ್ನುವ ಮಿಥ್ಯಗಳನ್ನು ಸಮಾಜದಲ್ಲಿ ಬಿತ್ತರಿಸುವುದರಿಂದ ಮಹಿಳೆಯರು ರಾಜಕೀಯ ರಂಗದಲ್ಲಿ ಕಡಿಮೆ ಸಂಖ್ಯೆಯಲ್ಲಿ ಕಂಡುಬರುವರು. ಮಹಿಳಾ ಮೀಸಲಾತಿಯನ್ನು ನೀಡಿದರೆ ಪ್ರತ್ಯೇಕವಾಗಿ ಮಹಿಳೆಯರಿಗೆ ಆಯಾ ಸೀಟುಗಳನ್ನು ಕಸಿದುಕೊಂಡಂತಾಗುವುದು. ಆದ್ದರಿಂದ ಮಹಿಳೆಯರನ್ನು ಶೇ. 33 ಮೀಸಲಾತಿಯಿಂದ ದೂರವಿಡಲು ಅನೇಕ ರೀತಿಯ ಹುನ್ನಾರಗಳನ್ನು ಎಣೆದಿರುವುದನ್ನು ಕಾಣಬಹುದು.

ಬುಡಕಟ್ಟು ಮಹಿಳೆಯರ ಸಾಕ್ಷರತೆ, ವಿದ್ಯಾಭ್ಯಾಸ, ಕೌಟುಂಬಿಕ, ಆರ್ಥಿಕ ಸ್ಥಿತಿ ಮುಂತಾದ ಸಮಸ್ಯೆಗಳನ್ನು ಮುಂದಿಟ್ಟುಕೊಂಡು ಮಹಿಳೆ ರಾಜಕೀಯ ಆಡಳಿತವನ್ನು ನಡೆಸುವಲ್ಲಿ ಸಮರ್ಥಳಲ್ಲ ಎನ್ನುವಂಥ ನಿಲುವಿಗೆ ಬರುವರು. ಮಹಿಳೆಯು ಎಲ್ಲದರಲ್ಲೂ ಸಮರ್ಥಳಿದ್ದರೂ ಕೂಡ ರಾಜಕೀಯ ರಂಗದಲ್ಲಿ ಸ್ಪರ್ಧಿಸುವಲ್ಲಿ ಅನೇಕ ಅಡತಡೆಗಳನ್ನು ಎದುರಿಸಬೇಕಾಗುತ್ತದೆ. ಇವೆಲ್ಲ ಅಡೆತಡೆಗಳನ್ನುತೊಡೆದುಹಾಕಿ ಮಹಿಳೆಯರಿಗೆ ಪ್ರತ್ಯೇಕವಾಗಿ ಶೇ. 33ರಷ್ಟು ಒಳಮೀಸಲಾತಿಯನ್ನು ನೀಡುವುದರಿಂದ ಅನೇಕ ಬುಡಕಟ್ಟು ಮಹಿಳೆಯರು ರಾಜಕೀಯ ರಂಗದಲ್ಲಿ ಪ್ರವೇಶವನ್ನು ಪಡೆಯಲು ಸಾಧ್ಯವಾಗುವುದು. ವೀಣಾ ಮಜುಂದಾರ್ ಹೇಳುವಂತೆ ಸಾವಿರಾರು ವರ್ಷಗಳಿಂದ ಬೆಳೆದು ಬಂದಿರುವ ಸಾಂಪ್ರದಾಯಿಕ ಮೌಲ್ಯ ಮತ್ತು ನಡವಳಿಕೆಯ ಕಟ್ಟು ಪಾಡುಗಳು ಮಹಿಳೆಯರು ತಮ್ಮನ್ನು ತಾವು ವ್ಯಕ್ತಿಗತವಾಗಿ ಗುರುತಿಸಿಕೊಳ್ಳುವುದಕ್ಕೆ ಸಾಧ್ಯವಾಗದಂತೆ ಮಾಡಿದೆ. ಈ ಪ್ರಕ್ರಿಯೆ ಹೆಚ್ಚು ಸಂಕೀರ್ಣಗೊಂಡಷ್ಟು ಮಹಿಳೆ ಮತ್ತು ರಾಜಕೀಯದ ಅಂತರ ಹೆಚ್ಚಾಗಿ ಅವರ ಭಾಗವಹಿಸುವಿಕೆ ಹೆಚ್ಚು ಕಷ್ಟವಾಗುತ್ತ ಹೋಗುತ್ತದೆ. ಈ ರೀತಿಯ ಪ್ರವೃತ್ತಿಯು ಮಹಿಳೆಯರನ್ನು ರಾಜಕೀಯ ಕ್ಷೇತ್ರದಿಂದ ದೂರ ಉಳಿಯುವಂತೆ ಮಾಡುವುದಲ್ಲದೇ ಅನೇಕ ಧಾರ್ಮಿಕ ಕಟ್ಟುಪಾಡುಗಳು ಅವರನ್ನು ಸಾರ್ವಜನಿಕ ವಲಯಕ್ಕೆ ಪ್ರವೇಶಿಸದಂತೆ ಮಾಡಿವೆ.

1992ರಲ್ಲಿ ಸಂವಿಧಾನದ ಅನುಚ್ಛೇದ 73, 74ಕ್ಕೆ ತಿದ್ದುಪಡಿ ತರಲಾಯಿತು. ಸ್ಥಳೀಯ ಆಡಳಿತ ಸಂಸ್ಥೆಗಳಲ್ಲಿ ಮಹಿಳೆಯಗೆ ಶೇ. 33 ಮೀಸಲಾತಿಯನ್ನು ನೀಡಲಾಯಿತು. ಇದೇ ಉಪಕ್ರಮವನ್ನು ಅಧ್ಯಕ್ಷ ಮತ್ತು ಉಪಾಧ್ಯಕ್ಷ ಸ್ಥಾನಕ್ಕೆ

ವಿಸ್ತರಿಸಲಾಯಿತು. ಇದು ಮಹಿಳಾ ಸಬಲೀಕರಣಕ್ಕೆ ಹೊಸ ನಾಂದಿಯಾಯಿತು. ಮುಂದೆ 1993 ರಲ್ಲಿ ಕರ್ನಾಟಕ ಸರಕಾರ ಪಂಚಾಯತ್ ರಾಜ್ ಅಧಿನಿಯಮವನ್ನು ಜಾರಿಗೊಳಿಸಿ ಪರಿಶಿಷ್ಟ ಜಾತಿ, ಪರಿಶಿಷ್ಟ ವರ್ಗ ಹಾಗೂ ಮಹಿಳೆಯರಿಗೆ ಶೇ. 25 ರಾಜಕೀಯ ಮೀಸಲಾತಿಯನ್ನು ಜಾರಿಗೊಳಿಸಿತು. ಸ್ಥಳಿಯ ಆಡಳಿತದಲ್ಲಿ ಮಹಿಳಾ ಮೀಸಲಾತಿ ಕಲ್ಪಸುವ ಬಗ್ಗೆ ಯೋಚಿಸಲಾಯಿತು. ಸಾರ್ವಜನಿಕ ಮಹಿಳಾ ಮೀಸಲಾತಿ ಪ್ರಸ್ತಾಪವಾಗುತ್ತಿದ್ದಂತೆ ರಾಜಕೀಯ ಪಕ್ಷಗಳು ಎಚ್ಚರಗೊಂಡ ಬುಡಕಟ್ಟು ಮಹಿಳೆಯರನ್ನು ಓಟ್‌ಬ್ಯಾಂಕ್‌ಗಳಾಗಿ ಪರಿವರ್ತಿಸಿದವು. ಹೀಗೆ ಮಹಿಳೆಯರನ್ನು ಓಟ್‌ಬ್ಯಾಂಕ್‌ಗಳಾಗಿ ನೋಡಿದರೂ ಮೀಸಲಾತಿ ಸಂದರ್ಭದಲ್ಲಿ ಅನೇಕ ಅಡತಡೆಗಳನ್ನು ಎದುರಿಸಬೇಕಾಯಿತು.

ಗ್ರಾಮ ಪಂಚಾಯತಿಯಲ್ಲಿ ಬುಡಕಟ್ಟು ಮಹಿಳೆಯರಿಗೆ ಮೀಸಲಾತಿ ಎನ್ನುವ ಕಾರಣದಿಂದ ತಮ್ಮ ಕುಟುಂಬದ ಮಹಿಳೆಯರನ್ನು ರಾಜಕೀಯ ರಂಗಕ್ಕೆ ಇಳಿಸುತ್ತಾರೆ. ಮತ್ತೆ ಎಲ್ಲಾ ಕೆಲಸ ಕಾರ್ಯಗಳನ್ನು ಪುರುಷರೇ ಮಾಡುತ್ತಾರೆ. ಇಲ್ಲಿ ಗಮನಿಸಬೇಕಾದ ಅಂಶವೆಂದರೆ ಪರುಷರು ತಮ್ಮ ಸ್ವಾರ್ಥಕೋಸ್ಕರ ಮಹಿಳೆಯರನ್ನು ರಾಜಕೀಯಕ್ಕೆ ಇಳಿಸುತ್ತಾರೆಯೇ ಹೊರತು ಮಹಿಳೆಯರ ಸ್ವಂತ ಹಿತಾಸಕ್ತಿಯ ಮೇರೆಗೆ ಅಲ್ಲ. ಅಲ್ಲಿ ಅವಳ ಪ್ರತಿಯೊಂದು ಚಟುವಟಿಕೆಗಳನ್ನು ಪುರುಷರೇ ನಿಯಂತ್ರಿಸುತ್ತಾರೆ. ಹೀಗೆ ಮಹಿಳೆಯ ಸ್ವಂತ ಅಸ್ತಿತ್ವಕ್ಕೆ ಯಾವುದೇ ಬೆಲೆಯಿಲ್ಲದ್ದಂತೆ ನೋಡಿಕೊಳ್ಳುತ್ತಾರೆ.

ರಾಜಕೀಯ ವಲಯದಲ್ಲಿ ಮಹಿಳೆಯರಿಗೆ ಸಮಾನವಾದ ಅವಕಾಶವನ್ನು ಕಲ್ಪಿಸುವುದಕ್ಕಾಗಿ ಮೀಸಲಾತಿಯನ್ನು ಸಂವಿಧಾನಾತ್ಮಕವಾಗಿ ನೀಡಿದರೂ ಕೂಡಾ ಅದು ಸರಿಯಾದ ರೀತಿಯಲ್ಲಿ ಬಳಿಕೆಯಾಗದೇ ಇರುವುದು ವಿಷಾದನೀಯ. ಮಹಿಳೆಯರ ಸಬಲೀಕರಣದ ದೃಷ್ಟಿಯಿಂದ ದೊರೆತ ಈ ಮೀಸಲಾತಿಯನ್ನು ಪುರುಷ ಕೇಂದ್ರಿತ ರಾಜಕಾರಣ ತಮ್ಮ ಬಳಿಕೆಗಾಗಿ ವಸ್ತುವನ್ನಾಗಿ ಬಳಿಸಿಕೊಂಡಿರುವುದು ಗೋಚರವಾಗುತ್ತದೆ.

ಸಂವಿಧಾನದ 73 ನೇ ತಿದ್ದುಪಡಿಯನ್ವಯ ದೊರೆತ ಮಹಿಳಾ ಮಿಸಲಾತಿಯ ಅವಕಾಶದಿಂದ ಮಹಿಳೆಯರು ಭಾಗವಹಿಸುತ್ತಾರೆ. ಆಯ್ಕೆಯಾದ ಮಹಿಳೆಯರು ಎಷ್ಟರಮಟ್ಟಗೆ ಸಮರ್ಪಕವಾಗಿ ಕೆಲಸ ನಿರ್ವಹಿಸುತ್ತಾರೆ ಎಂಬುದು ಮುಖ್ಯ. ಆಯ್ಕೆಯಾದ ಮಹಿಳೆಯರು ಮನೆಯಿಂದ ಹೊರಗೆ ಬರದೆ ಮನೆಯಲ್ಲಿ ಇದ್ದು ಪುರುಷ ನಮ್ಮ ಕಾರ್ಯಗಳನ್ನು ಮಾಡಿದರೆ ಇದರಿಂದ ನಿಜವಾದ ಮಹಿಳಾ ಸಬಲೀಕರಣ ಹೇಗೆ ಸಾಧ್ಯ?

ಬುಡಕಟ್ಟು ಮಹಿಳೆಯರಿಗೆ ರಾಜಕೀಯ ಜ್ಞಾನವಿಲ್ಲ ಅವಳಿಗೆ ಏನ್ ತಿಳಿತ್ತೈತಿ ಎಂಬ ಭಾವನೆಯಿಂದ ಮಹಿಳೆಯರನ್ನು ರಾಜಕೀಯದಿಂದ ದೂರ ಉಳಿಸುವುದನ್ನು ಕಾಣಬಹುದು. ಹಾಗೆಯೇ ಸರ್ಕಾರಿ ಪುರುಷ ಅಧಿಕಾರಿಗಳು ಮಹಿಳೆಯರನ್ನು ಕೀಳಾಗಿ

ಕಾಣುವುದು ಕೂಡ ಕಂಡುಬರುತ್ತದೆ. ಹಾಗಾಗಿ ಮಹಿಳೆಯರನ್ನು ಶಿಕ್ಷಿತರನ್ನಾಗಿ ಮಾಡಬೇಕಾಗಿದೆ. ರಾಜಕೀಯದಲ್ಲಿ ಭಾಗವಹಿಸುವ ಮಹಿಳೆಯರಿಗೆ ಯೋಜನೆಗಳ ಅನುಷ್ಠಾನ, ಅವುಗಳ ಖರ್ಚುವೆಚ್ಚಗಳ ಮಾಹಿತಿ ಮತ್ತು ರಾಜಕೀಯ ವ್ಯವಸ್ಥೆಯ ಕುರಿತು ಸಮಗ್ರ ಮಾಹಿತಿ ನೀಡಿ ಅದರಲ್ಲಿ ಗಟ್ಟಿಯಾಗಿ ನಿರ್ಣಯಗಳನ್ನು ತಗೆದುಕೊಳ್ಳುವಂತೆ ಮಾಡಬೇಕಾಗಿದೆ. ಅದನ್ನು ನೋಡಿ ಇತರ ಮಹಿಳೆಯರು ಪ್ರೇರೇಪಿತರಾಗಿ ಮುಂದೆ ಬರುವಂತೆ ಆಗಬೇಕಾಗಿದೆ.

ಮಹಿಳೆಯರಿಗೆ ದೊರೆತಿರುವ ಜ್ಞಾನದ ಕುರಿತು ಪುರುಷ ಪ್ರಧಾನ ವ್ಯವಸ್ಥೆಯು ಹಿಯಾಳಿಸಿ ಅವಳನ್ನು ಮಾನಸಿಕವಾಗಿ ಕುಗ್ಗಿಸಿ ಆ ಕ್ಷೇತ್ರವನ್ನು ಪ್ರವೇಶಿಸದಂತೆ ತಡೆಯುತ್ತದೆ. ಇವಳಿಗೆ ಯಾಕೆ ಬೇಕು ರಾಜಕೀಯ ಸಹವಾಸ. ಮನೆ ಗಂಡ ಮಕ್ಕಳು ನೋಡಿಕೊಂಡು ಇರುವುದನ್ನು ಬಿಟ್ಟು ದೊಡ್ಡ ಎಂ.ಎಲ್.ಎ., ಎಂ.ಪಿ. ಯಾಗಲು ಹೊರಟಿದ್ದಾಳೆ ಎಂದು ಚುಚ್ಚು ಮಾತುಗಳಿಂದ ಘಾಸಿಗೊಳಿಸುವಂತಹ ವ್ಯವಸ್ಥೆ ಇರುವುದನ್ನು ಕಾಣಬಹುದು. ಮಹಿಳೆಯು ಇವುಗಳನ್ನೆಲ್ಲ ಮೆಟ್ಟಿ ನಿಲ್ಲಬೇಕಾದ ಅನಿವಾರ್ಯತೆ ಇದೆ.

ಪಂಚಾಯಿತ್‌ಗಳಲ್ಲಿನ ಪಕ್ಷರಾಜಕಾರಣದಿಂದ ಮೇಲ್ವರ್ಗದ ರಾಜಕೀಯ ಹಿಡಿತದಿಂದಾಗಿ ಜನಸಾಮಾನ್ಯರಿಗೆ ರಾಜಕೀಯದಲ್ಲಿ ಭಾಗವಹಿಸಲು ಅವಕಾಶ ದೊರಕುವುದಿಲ್ಲ. ಮಹಿಳೆಯರು, ಹಾಗೂ ಕೆಳಜಾತಿಯವರು ರಾಜಕೀಯ ಪ್ರವೇಶ ಮಾಡಿದರೆ ಉಳ್ಳವರ ರಾಜಕೀಯಕ್ಕೆ ಅಡ್ಡಿಯಾಗುತ್ತದೆ ಎಂಬುದು ಉದ್ದೇಶವಾಗುತ್ತದೆ. ಕರ್ನಾಟಕ 1987ರಲ್ಲಿ ಪಂಚಾಯಿತ್‌ರಾಜ್ ಅಧಿನಿಯಮವನ್ನು ಜಾರಿಗೆ ತರಲು ಹಸಿರು ನಿಶಾನೆ ತೋರಿಸಿದರು. ಇದರಿಂದ ಗ್ರಾಮಗಳಲ್ಲಿ ಸ್ವತಂತ್ರವಾಗಿ ಮಹಿಳೆಯರು, ಹಿಂದುಳಿದವರು, ತಳಜಾತಿಯವರು ಭಾಗವಹಿಸಿ ಗ್ರಾಮ ಅಭಿವೃದ್ಧಿಗೆ ಶ್ರಮಿಸಲು ಈ ಒಂದು ರಾಜಕೀಯ ನೀತಿ ಜಾರಿಗೆ ಬಂದಿತು. ಪಂಚಾಯತ್‌ರಾಜ್ ಸಂಸ್ಥೆಗಳಲ್ಲಿ ಪರಿಶಿಷ್ಟರಿಗೆ 18 ಪ್ರತಿಶತ ಮೀಸಲಾಯಿತಿಯನ್ನು ಒದಗಿಸಿತು. ಮಹಿಳೆಯರಿಗೆ 25 ಪ್ರತಿಶತದಷ್ಟು ಮೀಸಲಾತಿಯನ್ನು ವಿಸ್ತರಿಸಲಾಯಿತು. ಪ್ರತಿ ಜಿಲ್ಲಾಪಂಚಾತಿ ಮತ್ತು ಮಂಡಳ ಪಂಚಾತಿಗಳಲ್ಲಿ ಮಹಿಳೆಯರಿಗೆ ಒಂದು ಸ್ಥಾನವನ್ನು ಮೀಸಲಾಗಿಡುವ ವ್ಯವಸ್ಥೆಯನ್ನು ಕಲ್ಪಿಸಲಾಯಿತು. ಗ್ರಾಮ ಸಭೆಗಳಲ್ಲಿ ಜನಸಹಭಾಗಿತ್ವ ಅಧಿಕಾರವನ್ನು ಕಲ್ಪಿಸಿ ಪಂಚಾಯಿತ ಸಂಸ್ಥೆಗಳಲ್ಲಿ ಮಹಿಳೆಯರಿಗೆ ಅವಕಾಶವನ್ನು ಕಲ್ಪಿಸಲಾಯಿತು.

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ಡಾ.ಹಾಮಾನಾ ಸಂಶೋಧನ ಕೇಂದ್ರ

ಹಂಪಿ ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯದಿಂದ ಮಾನ್ಯತೆ ಪಡೆದ ಸಂಸ್ಥೆ

ಶ್ರೀ ಧ. ಮಂ. ಕಾಲೇಜು, ಉಜಿರೆ-574240, ದ. ಕ.

ದೂರವಾಣಿ ಸಂಖ್ಯೆ: 08256-236221, ಫ್ಯಾಕ್ಸ್: 08256-236220; ಮೊ: 9448724697/9902032480/ 8746802001

ದಿನಾಂಕ: 09.06.2022

ಪ್ರಮಾಣ ಪತ್ರ

ಶ್ರೀಮತಿ ಸುರೇಖಾ ಜಿ. ರಾಠೋಡ, ಪಿಡಿಎಫ್ ಸ್ಕಾಲರ್, ಮಹಿಳಾ ಅಧ್ಯಯನ ವಿಭಾಗ, ಕರ್ನಾಟಕ ರಾಜ್ಯ ಮಹಿಳಾ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ, ವಿಜಯಪುರ- ಇವರು ಕಳುಹಿಸಿಕೊಟ್ಟಿರುವ **"ಜನನ ಮತ್ತು ಮರಣ ಸಮಯದಲ್ಲಿ ಆಚರಿಸುವ ಆಚರಣೆಯಲ್ಲಿ ಹರಣಶಿಕಾರಿ ಸಮುದಾಯದ ಮಹಿಳೆಯರ ಪಾತ್ರ"** ಎಂಬ ಶೀರ್ಷಿಕೆಯ ಸಂಶೋಧನ ಲೇಖನವು ನಮ್ಮ 'ಶೋಧ' ಸಂಶೋಧನ ಪತ್ರಿಕೆಯಲ್ಲಿ ಪ್ರಕಟಣೆಗೆ ಆಯ್ಕೆಯಾಗಿರುತ್ತದೆ.

ಸಂಯೋಜನಾಧಿಕಾರಿಗಳು
ಡಾ ಹಾಮಾನಾ ಸಂಶೋಧನಾ ಕೇಂದ್ರ
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